

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

Home News.—Economic problems continued to be the chief topic of anxiety in the national capital. Following the Congress of the International Chamber of Commerce it was reported that the Chinese Government planned the calling of a world parley for an international conference on silver, because of the recent heavy slump in the metal. It was understood that Japan and India would endorse such a project and that the attitude of the United States would be sympathetic, though unwilling to call a conference themselves. Meanwhile, in accord with the President's economy plans, it was given out by Secretary Hurley that the War Department would abandon fifty-three army posts wholly or in part. Consequent on a conference between the President and Secretary Wilbur it was announced that a plan was being worked out that would result in a saving of probably \$20,000,000 in Government expenses in that department within the next three fiscal years. Encouraged by the results of his conferences with officials in the War and Interior Departments, the President let it be known that he would call the Treasury, Post Office, Agriculture and Navy chiefs to confer with him about cuts in their respective budgets.

While the Government was thus economizing, rum-

blings of impending wage reductions in various industries brought a warning from Secretary of Labor Doak that the Administration would consider such a move a violation of the promises made by the industries at the White House Conference in 1929. Fears of wage cuts were intensified by recent statements of spokesmen for various banks or banking associations advocating some such reduction. In an address at Houston, Texas, on May 19 to the Brotherhood of Railway Trainmen, in Convention, President Green of the American Federation of Labor declared that organized labor would resist any attempt to lower the wages of and the living standards of American workers.

Labor regards the wage reduction arguments offered to the public by representatives of these financial institutions in consecutive order as more than a coincidence. Some refer to them as evidence of a conspiracy. Reports have reached the headquarters of the American Federation of Labor that some bankers have refused to extend credit to manufacturers unless they reduced wages. This is coercion of a most reprehensible character.

On May 19 fluctuations in the stock market resulted in United States Steel common going below par for the first time since 1924. Consequent on this drop the whole market slumped and passed through the severest reaction of the year.

During the week the United States Supreme Court handed down a number of opinions attracting more than usual attention. In a suit to prevent New York City dumping garbage off the Jersey shores, New Jersey won a long fight against the Empire State.—The constitutionality of the Indiana State chain-store tax law, imposing a graduated scale of license fees measured by the number of chain stores operated within the State, was upheld by a five to four decision. Associate Justice Roberts handed down the majority opinion, joined in by Chief Justice Hughes and Justices Brandeis, Holmes and Stone. Associate Justice Sutherland wrote the dissenting opinion, concurred in by Justices Van Devanter, McReynolds and Butler.—A third decision of national interest was that involving the California anti-Communist law. In another divided opinion the Court remanded for retrial the case of Yetta Stromberg, who conducted a school and camp for children where Communist doctrines were taught and where the red flag was raised each day with ceremonies at which the children pledged loyalty to that flag and the brotherhood among all workers. The California statute makes it a felony to display any red flag or device in any public place or from any building (1) as a sign, symbol, or element of opposition to organized government, or (2) as an invitation or stimulus to anarchistic action or (3)

as an aid to propaganda of a seditious character. The Supreme Court held the first part of the statute unconstitutional and that since as it was impossible to say under which clause a conviction had been obtained, it could not be upheld. The opinion was delivered by Chief Justice Hughes, though Justice Butler in an assenting opinion held that the record affirmatively showed that the appellant had not been convicted of a violation of the first clause, and Justice McReynolds, also dissenting, thought that as the petitioner was held as violating inhibitions of the Constitution, some of which were certainly good, the conviction could not be upset even if one paragraph were invalid.—In a decision written by Justice Brandeis, the constitutionality of the Boulder Dam act, which was challenged by Arizona, was upheld, thus allowing the Government to proceed to the gigantic Boulder Canyon project now officially dedicated as Hoover Dam, without fear of court interruption. Arizona's suit was aimed at the State of California.

Austria.—Public opinion was not discouraged by the Geneva decision on the proposed customs union to refer the issue to the World Court. Great interest was aroused by Vice Chancellor Schober's reply to Foreign Secretary Henderson of Great Britain, promising that no further steps would be taken in the matter of the customs union pending the court's decision. It was pointed out that Dr. Schober's promise could not prevent Austrian and German industrialists from preparing the way for union by an arrangement for a general tariff for the two countries, and by temporary measures for the protection of Austrian industries.—A Cabinet crisis threatened in consequence of the urgent need for economy in the Austrian public services. Faced with an estimated budgetary deficit of \$20,000,000, Chancellor Ender proposed relief by extensive cuts in salaries and pensions of officials, and a further tax on salaries. The Pan-German party rejected the proposal made through the Minister of Finance, Dr. Juch, and suggested as an alternative the creation of match and petrol monopolies. The Government postponed its decision pending the return of Dr. Schober from Geneva.

Canada.—Charges were made in Parliament by Robert Gardiner, of Alberta, of illegality in the permit granted to the Beauharnois power development company, of attempted corruption of the administration of justice in the Province of Quebec by this corporation, and of contravention of the terms of the grant in the matter of construction. The Beauharnois power development project is located on the St. Lawrence River above Montreal; the river falls eighty-three feet in a series of rapids. In 1927, a grant was made by the then Liberal Government to develop 500,000 horsepower and construct a deepwater channel between Lake Ontario and Montreal. Mr. Gardiner charged that the Liberal Government under Mackenzie King had approved the plans of the corporation without legal right, that fraud and conspiracy on the part of the promoters had been used, and that unau-

thorized and illegal action had been taken in the construction of the canal. Prime Minister Bennett, who, as leader of the Opposition last year, advocated an inquiry into the matter, responded to Mr. Gardiner's charges by stating that a Committee would be appointed to investigate the Beauharnois Canal and Power Company in its charter, organization, financial structure and political relations.

China.—Government censorship was reported as preventing press dispatches about a new rebellion getting out of the country. There were rumors of serious disorders in Northern Honan and Southern Hopei provinces. Manchuria was also said to be involved, and a mutiny was reported among the Government soldiers in Canton. In the Kwangtung province insurrectionists announced the death of 200 Nanking soldiers during an effort by native Nanking leaders to disarm Nationalist fighters at Canton. Notwithstanding these military activities, Nanking officials insisted on declaring that Government troops were all loyal, that there was no question of civil war, and that the Government's offensive would be entirely directed against Communists and kindred disturbing elements.—On May 20, it was announced that Bishop Ricci and four foreign and four Chinese priests of the Catholic mission at Laohokow in Hupeh province had been captured by the Reds. An unconfirmed report stated that the four Chinese priests had been murdered.

Cuba.—On May 20, the twenty-ninth anniversary of the Republic was quietly celebrated, its chief feature being a strong appeal on the part of President Machado for harmony among the various factions of the Republic. The day before, the President publicly acknowledged for the first time the existence of revolutionary conditions in Cuba. Sending a message to Congress, he said that he had been mistaken about conditions in the country having quieted sufficiently to warrant reestablishment of constitutional guarantees. He gave notice that he would again suspend them throughout the Republic if it became necessary. On the other hand, Oppositionists continued to harass the Government's activities, and there were unconfirmed reports that in some provinces rebellion was imminent.

Egypt.—Most contradictory were the reports made, on the one side by the Government and on the other by newspaper observers, in regard to the country-wide elections held on May 14, 16, and 18. One-third of each election district voted in series on the three days named. The issue was that of voting or not-voting. The Wafdist and Liberal oppositions banned the elections and urged the populace not to go to the polls. The Government, under Premier Sidky Pasha, used all agencies to force the eligible voters to cast ballots. On the first day, presumably due to Government attempts to force the voters out, riots occurred in Cairo. According to the Government report, fifteen were killed and about 100 wounded. But other reliable dispatches claimed that the number of dead

Civil Disorders

Opposition Harasses Government

Election Disorders

Customs Union

Charges against Power Company

was eighty-six, including some soldiers, and the wounded numbered 500. Communications from the Provinces to any agency outside of the Government were prevented as far as possible; but riotings and deaths in many places were reported. The Government officially stated that sixty-five per cent of the eligible voters, in Cairo and other cities, cast their ballots; this percentage was the highest ever reported in an Egyptian election, the highest previously being fifty-eight per cent in 1925. Also, in another statement, the Government said that 1,600,000 out of a possible 2,500,000 votes were recorded. But observers reported that the polling places were deserted. Charges were prepared against ex-Premier Nahas Pasha for accusing the Government for forging ballots and for exciting the people to disorder.

Germany.—The trade balance which has shown an excess of exports over imports since February, 1930, remained favorable, showing an export surplus in April of 164,000,000 marks (about \$39,350,000, the mark being worth 23.8 cents), including reparation payments in kind, and 126,000,000 marks excluding those payments. The April surplus represented a drop of almost 100,000,000 marks, compared with the March surplus, but this was attributed to a considerable increase in imports to fill up low-running stocks of raw materials.—Many notables attended the launching of the first "pocket battleship" on May 19, and it was estimated that 60,000 gathered to witness what was expected to be an historic event. Before President von Hindenburg had pronounced the words "Deutschland be thy name" and before the champagne bottle could be broken, the ship slipped away technically unchristened.

Haiti.—Following the resignation of the Cabinet because of its inability harmoniously to work with the Legislature, President Vincent on May 19 announced a new Ministry with the following personnel: Foreign Relations, Abel Leger; Interior and Commerce, Emmanuel Rampy; Finance and Public Works, Ernest Douyon; Justice, Trasybule Laleau; Education, Agriculture and Labor, A. Etienne. M. Leger has a distinguished record in civil and international law and as president of the Claim Commission of 1923 was commended by Haitians and foreigners alike for his honesty and impartiality.

Honduras.—On May 18 the Government announced the new Ministry as follows: Minister of Foreign Affairs, Salvador Zelaya; Minister of Public Instruction, Salvador Corleto; Minister of Finance, Coronado Garcia; Minister of the Interior, Ernesto Argueto; Minister of War, Jose Maria Ochoa Velasquez; Minister of Public Works, Rafael Medina Raudales.—While Honduran rebels under General Ferrera continued to disturb Federal authorities, Government troops reported that in the minor engagements which had occurred the Federals scored decisive victories.

Malta.—Investigations have been undertaken by a Royal Commission appointed by King George to inquire into the political and ecclesiastical controversies that have now raged in Malta for more than a year. The Commission was composed of three members: Lord Askwith, Chairman, who is prominent as a labor arbitrator in England; Sir Walter Egerton, who has had a long career in the colonial service; and Count de Salis, former British Minister to the Holy See, and a convert to Catholicism. The terms of reference of the Commission were to inquire into the working of the Constitution established in Malta in 1921, and to make such recommendations as were thought desirable in that connection. Specific recommendations were to be made in regard to the re-establishment of constitutional government, which was discontinued in April, 1930. The Commission invited Government officials and leaders of the three political parties to give evidence. It asserted that it had no intention of attacking, directly or indirectly, any religious institutions, associations or individuals.

Russia.—Announcement was made on May 19 that a committee of eighteen industrial executives had been formed under the presidency of the head of the planning department of the Supreme Industrial Council, M. Gurevich, "to work out the main principles of a new Five-Year plan for 1933 to 1937, inclusive." Though the total sown area was encouraging, it was doubtful whether the entire spring sowing plan of the Soviet Government would be realized. 46,167,000 hectares (about 115,417,500 acres) was sown up to May 15, which was 46.2 per cent of the original plan.

Spain.—A week of comparative quiet followed the anti-religious riots of mid-May. Martial law was lifted in the capital, but the military remained in charge of Andalusia. Occasional burnings of religious institutions occurred, but in general the authorities were vigilant in preventing new outbreaks and in repressing those that were started. Charges of Monarchist complicity were reiterated by Government spokesmen, though the Communists filed an indignant protest, saying they would never have cooperated with Monarchists for any cause. More than a hundred Communists were arrested in Madrid, and smaller numbers elsewhere. It was reported that the President had removed a number of local officials in Andalusia for negligence in quelling the anti-religious riots, and was further investigating the origin of the arson plots.

The religious situation remained the focus of interest in the capital. The Nuncio, Msgr. Federico Tedeschini, held several long conferences with President Alcalá Zamora and other Government officials, but no announcement of the nature of their conversations was given out by either side. Dispatches from Vatican City reported a semi-official explanation that the Vatican had never given formal recognition to the present Government, in view of

Royal Commission

New Five-Year Plan

Aftermath of Riots

Church-State Relations

Trade Balance

New Cabinet

Change in Ministers

its being merely a provisional and transitional one, pending the election and future action of the Cortes. The fate of the Religious Orders remained uncertain. Though Left elements were clamoring for their expulsion and the confiscation of their property, the Government denied any intention of taking immediate action against them. On the initiative of the Governor of San Sebastian, a Madrid decree exiled the Rt. Rev. Matteo Múgica y Urrestazu, Bishop of Vitoria, for "interference in political affairs." The Bishop of Malaga, the Rt. Rev. Emmanuele Gonzalez y Garcia, who had taken refuge at Gibraltar when half the institutions in his diocese were in flames, was on his way to Rome, after officiating at the Solemn Mass of reparation at Gibraltar with other Spanish refugees. Two or three priests were arrested and threatened with deportation for criticizing the Government.

A Government decree transferred the date of the Cortes elections from June 21 to June 28. The Socialist and Republican parties declared that they would continue their coalition until after the elections. Santiago Alba announced the dissolution of the party he headed, and there was talk of non-participation in the election by various Monarchist groups, who apparently were preparing to protest the "regulation" of the elections by the decrees of the Provisional Government. After being suppressed for more than a week, *El Debate*, the Madrid Catholic daily, appeared on the streets with a vigorous editorial denunciation of the Government's timidity in coping with the anti-religious riots. The Monarchist daily, *ABC*, was still under decree of suspension. The new agrarian plans of the Government, including provisions for confiscation of arable lands left uncultivated by their owners, were given wide publicity, counteracting the Communist appeal to the peasant farmers to organize on a Soviet basis.

League of Nations.—At the meeting on May 14 of the European Union committee, plans for an economic pact were presented by Foreign Minister Briand, of France.

Its main features were: economic: gradual coordination tending towards abolition of tariffs, with use of cartels as a basis, and with preferential tariffs for the Danube States and special consideration for Austria; financial: finance committee of the League as intermediary; agrarian: a scheme of purchases for Danube grain. Confidence in M. Briand was expressed by Foreign Minister Henderson, of Great Britain. Dr. Curtius, German Foreign Minister, declared on May 16, for customs unions, as the remedy against the unnatural splitting up of Europe's frontiers. M. Briand, then, directly clashed with this view by stating that such customs unions were illegal, as contrary to existing treaties.

Italy proposed a system of tariff truces and direct accords, as opposed to the preferential system. On May 18 a long address was made by M. Litvinov on behalf of the Soviet Government, proposing a multilateral pact of economic non-aggression: a sort of economic counterpart of the Kellogg treaty. His proposals were made in a conciliatory

tone, and created much comment. It was thought to contain a tacit recognition of the capitalist method of peaceful economic competition. After other nations had discussed the existing situation, suggestions were finally offered by a subcommittee, embodying: preferential tariffs for Eastern European wheat; the study of the cartel system; a tariff truce; bilateral tariff agreements; and long-term credits.

The Council, on May 18, acted favorably on a proposal submitted to it by Mr. Henderson, of Great Britain, asking that the World Court should render an advisory opinion on the legality of the proposed Austro-German customs union. The proposal was made on the basis of Article XIV of the League Covenant, which gave competence in such international disputes to the World Court. A sudden flare-up by Dr. Curtius, of Germany, in resentment of the implications of such a proposal, threatened a crisis, but was averted through the tact of M. Briand. In general, the German press seemed favorable to the asking of the opinion.

Disarmament.—Foreign Minister Henderson, of Great Britain, was named, on May 19, by the Council of the League of Nations, as chairman of the proposed World Disarmament Conference in 1932. General satisfaction over this choice was reported. On May 20, the Council finally approved Geneva as the seat of the conference. Foreign Minister Lerroux of Spain had urged the selection of Barcelona, but did not press this plan when the majority seemed to oppose it. No agreement had been reached as yet in the Council as to the form and manner of obtaining armament information.

Reparations Question.—The chiefs of twenty-three of the leading central banks of the world and a private banking representation of the United States heard and approved, on May 19, the report for its first year of Gates W. McGarrah, president of the World Bank at Basel. Increase in stockholders was reported; and a net profit of 11,186,521 Swiss francs at par. Total deposits were 2,288,000,000 Swiss francs. Sweden, Switzerland, and Holland were elected to the board, leaving six vacancies.

Continuing the series of articles on the great Labor Encyclical of Leo XIII, our issue of next week will carry two contributions by authors of international reputation. John A. Ryan, D.D., of the Catholic University, writes about "Cardinal Mermillo and the Union of Fribourg in Relation to 'Rerum Novarum'" and H. Somerville, of London, recalls the leadership of Cardinal Manning. Father Plater and Charles Stanton Devas in "England and the 'Rerum Novarum'."

Mark O. Shriver, whose articles are always vigorous, likes a Church that tells him what to do—or get out. In "The Regimental Church" he makes a contrast with churches that cannot and do not command.

Political
Varia

World
Court
Opinion

Geneva Place;
Henderson
Chairman

President's
Report

Economic
Proposals

Italy and
Russia

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A - CATHOLIC - REVIEW - OF - THE - WEEK

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WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
CHARLES I. DOYLE
Associate Editors

WILLIAM I. LONERGAN
JAMES A. GREELEY

FRANCIS P. LEBUFFE, Business Manager

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Decoration Day

IT is a custom, quite general in this country, to decorate the monuments of our national heroes and the graves of our beloved dead on the day set apart as Decoration Day. It is an act that has patriotic, civic, and religious significance.

There was a time when all Christians, reverencing the hallowed ashes of departed loved ones, and treasuring the remains of so many temples of the Holy Ghost resting in "God's Acre," cared for with diligence and with commendable pride, the graves of their departed. No better opportunity could be offered for a public manifestation of our faith in a future life and our hope of a future resurrection of the body than by the care we take of our graveyards. This it was which prompted all Christians not merely to decorate the graves of their own family heroes on one day of the year, but inspired and urged them to give care and attention throughout the year for the hallowed tombs of their dead—the sanctuaries of the Faithful departed.

Unfortunately, however, the activity and rush of modern life seem to have brought about a change even in this manifestation of devotion and Faith. It is a bitter truth that our Catholic cemeteries today, in all too many instances, give little evidence of care and few outward signs of that spirit of faith which was formerly shown by efforts to beautify the graves of loved ones who are waiting the day of resurrection. But those who are in charge of Catholic cemeteries, know full well that the appearances of neglect which mark many graves are the result not of waning faith or disrespect for the Faithful departed, but rather an unavoidable result of modern life which gives little time for what would otherwise be a labor of love.

In a sympathetic spirit of cooperation, therefore, they have offered a service at slight charge which promises to keep in good condition the graves of unsung and unhonored heroes of the Faith. In this work they should have the full support and hearty gratitude of every Catholic. Some of our diocesan cemeteries have been working on plans for improvements which will result in "beautiful

cities of the dead." In the truly Catholic spirit of devotion to our departed relatives, and in the reverential spirit which the Church teaches us to show towards the temples of the Holy Ghost, we cannot be satisfied with one day of the year for the decoration of the graves of our loved ones. We gladly support and gratefully encourage every endeavor to give in a godless age concrete evidence of our belief in a future life and in the resurrection of the body.

Spanish Canards

IT begins to look as if the Catholic press is going to have its hands full coping with a flood of misrepresentations concerning the Church in Spain. Of course, the words *priest ridden* and *nun ridden* were bound to make an early appearance, as they do in a recent issue of the *Nation*, though a little work on an encyclopedia would have saved the editor the trouble. He guesses at 100,000 priests and nuns; the real figure is not nearly that number and not excessive for the public benefits they confer free of charge. As for their wealth, of which much has been made, it is conveniently forgotten, of course, that this is not commercial wealth, not personally owned, and is entirely devoted to the educational, scientific, and religious welfare of its donors and their beneficiaries, the Spanish people. The fact, too, that the confiscations of the last century left the Church severely crippled in its welfare and educational work, is ignored. The amount donated by the State—\$14,000,000 a year—is a meager restitution for this confiscated property, and comes to about sixty-five cents a year per capita.

The newspaper *El Debate* has been consistently represented by correspondents, and writers over here have swallowed the statement uncritically, as a Jesuit organ. It is, in fact, not owned or controlled by the Society of Jesus, though individual Jesuits occasionally contribute literary or scientific articles to it. The idea behind giving it a Jesuit name is apparently to suppress it without giving rise to the accusation against the Republic of violating the freedom of the press and without the hypocrisy being discovered.

Of course, De Rivera's friendship toward the Church is going to be exploited against the Church, not against the Monarchy. The *Nation* makes the startling statement that he put high church dignitaries in prominent places in the Assembly and that some of them occupied important places in the Government. Where it got that from, we are unable to say. No churchman had any place in the Government, and the nearest thing to the accusation is that De Rivera formed a committee of the clergy to control ecclesiastical appointments. Here, again, the labored effort to justify beforehand whatever may happen is obvious. And the same is true with education. We are already familiar with the method that was used in Mexico. First an imaginary figure of illiteracy was set down. Then the Church was represented as being in full control of the schools. The conclusion is, of course, that the Church is responsible. We denied both the premises for Mexico, and we can do the same for Spain. The illiteracy figure for Spain commonly given by propagandists in the daily newspapers is seventy per-cent, which could only be ar-

rived at by counting all children under seven. The retort to Unamuno on this count is famous: he was told his own family was sixty-seven-per-cent illiterate, for his four children could not read. But even if the figure were true, it would reflect, not on the Church, which was not responsible for education, but on the unfriendly Liberal governments which have ruled Spain for several generations. In fact, the contribution which the Church did make to education far excelled any made by their opponents. When we hear these canards about literacy, we can invariably put them down to Masonic influence, which has not changed its tactics in seventy years.

One God: Three Persons

TRINITY SUNDAY this year falls on May 31. To most Catholics the feast is significant as indicating the extreme date to which one may without sin defer his "Easter duty." But it has a deep symbolism of its own.

In the Church's liturgy every Sunday honors the mystery of the Adorable Trinity, yet there is especial appropriateness in a distinct solemnity immediately following Pentecost. On that day the Apostles received the Holy Ghost and in the grace of His coming, they were fortified for the mission ahead. This was nothing less, according to Christ's injunction, than teaching and baptizing the world "in the name of the Father and of the Son and of the Holy Ghost."

The Divine mandate is the revelation to man of the greatest and most fundamental of all truths to be believed and lived by. The very essence of the Christian Faith consists in the knowledge and adoration of one God in three Persons. From this mystery all others flow.

Though revealed to the world, the mystery of the Trinity remains obscure and impenetrable for us. God would no longer be infinite were His nature capable of being fathomed or adequately described by limited creatures. Yet acceptance of the mystery is not folly. Rather human reason is ennobled when it bows to Divine Revelation. Faith perfects the intellect; it does not degrade it.

When organized atheism is rampant, and when even orthodox Christianity is enslaved by the errors of Rationalism and Modernism, there is grave need for Catholics often to make their act of faith in the Trinity. Mother Church thus formulates the doctrine for her clergy in the "Athanasian" Creed:

Now the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father and of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, the Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incomprehensible, the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, the Holy Ghost is eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreateds, nor three incomprehensibles, but one uncreated, and one incomprehensible.

In like manner the Father is almighty, the Son is almighty, the Holy Ghost is almighty.

And yet they are not three almighties, but one almighty.

So, the Father is God, the Son is God, the Holy Ghost is God.

And yet they are not three Gods, but one God.

So, the Father is Lord, the Son is Lord, the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge each Person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of no one; neither created nor begotten.

The Son is from the Father alone; not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

There is, then, one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal to one another and co-equal.

So that in all things, as hath already been said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that would be saved must thus think of the Trinity.

Thus majestically and precisely the sublime mystery is summarized. The great Cardinal Newman calls this magnificent Symbol, "the great war-song of Faith, with which we warn first ourselves, then each other, and then all those within its hearing, and the hearing of the Truth, who our God is, and how we must worship Him.

The Negro and the Encyclical

SOMEONE remarked that the greatest difficulty felt by the Negro in this country is that he is always some kind of an "object." Formerly, he was an object of purchase; at a later period he became an object of charity; today he is an object of speculation. Some surprise, therefore, is occasioned when the Negro refuses to be an object, and, reversing the traditional role, steps out to treat the public as the object of his own charity, and tries to heal the troubles of the times.

This is the plan of the Laymen's Union, the little group of colored Catholic professional and business men, in New York City, who on May 17 staged a public celebration in honor of the fortieth anniversary of Pope Leo XIII's Encyclical, "Rerum Novarum." The Elks' Auditorium, in Harlem, was filled to overflowing with people of both races who gathered to hear the Rev. Dr. Edward Roberts Moore, of the Catholic Charities, bring the greetings for the occasion of His Eminence Cardinal Hayes, and to listen to labor leaders, educators, and Catholic pastors expound the Encyclical and apply its teachings to the immediate problems of the laboring man. Particularly dramatic was the account given by Mrs. Mary McLeod Bethune, of Daytona Beach, Fla., perhaps the most widely known colored woman educator in this country, of her personal appeal, "in the name of American Negro womanhood," to Pope Pius XI for his special blessing as she knelt before him at an international audience; and of the generous way in which it was granted.

The idea is fruitful enough that those who themselves are the greatest sufferers from unjust discrimination and neglect of Christian principles in the field of labor can

make a specially effective appeal for those same principles to the general public. It is not the first time, in the history of our country, that the Negro has risen up to remind his more fortunate white brother of the tidings of the spirit, that are needed by white and black alike. There is, however, another idea underlying the Laymen's Union celebration which, if thoroughly taken to heart, would greatly hasten the solution of the so-called Negro problem. A vast amount of that instability, that haunting sense of insecurity which afflicts the Negro in this country and renders him prey to agitators, is rooted precisely in that evil and that attitude towards the workingman—or woman—which was condemned by Pope Pius XI on May 15, in his brief summary of the approaching new Encyclical: "free and unbridled competition," resulting in the "sale of labor as a commodity," and disregard of the workingman as a human being.

Personal insecurity, educational neglect, civic disability, and economic discrimination all spring from this source. The "Rerum Novarum" is the charter not only of labor in general, but it contains, with the recent great papers of Pius XI, the major outlines of those policies which have already brought real betterment to the Negro in this country, and which can be studied and preached with great effectiveness by educated Catholic Negro leaders.

Old Priests

IN every diocese of the world are to be found a few priests who have grown amiably old in age, in wisdom and in grace. As the years of their lives have piled one upon the other, they have become more gentle, more understanding, more singularly spiritual; and hence, more venerated and more loved. They are so much alike, these good old patriarchal priests. They are brothers in the same image. They are so much alike because they have put on a likeness to the Christ whom they have been meeting at the altar every morning for half a century.

They are the mellow vintage of the yield of priests in every diocese. There is one in a small town near Boston whose heart is as open as the open door of the rectory in which he has lived for half a century. There is one who walks his honored way along the narrow streets of Philadelphia with a troupe of children trailing his steps. There is one in Chicago, and one in San Francisco, and one in New Orleans, in Montreal, and in Toronto. There is not only one in these dioceses; there are two or three or four. And in the other dioceses, there are others like them.

These priests who have grown old with the care of their parishes through fifty years and more are human since they have seen so much of human nature and are saintly since they have been so much with God. They are symbols of how human and how Divine the Catholic Church may be. They have no pretensions to wisdom or to grace. They scoff at any praise or flattery. They say they have no learning like the young priests who are studying at the Universities, and they say they are no better than anybody would be after so many years in the priesthood. They are hearty and simple in their speech. They are wholesome and comfortable in their thoughts.

These good, old, patriarchal priests look kindly on the young priests who come to them, eager, restless, zealous. These young priests are their equals in their anointing and their spiritual powers. These strong young priests are precious, for they must learn to carry on the work. And so with patience and in humility but with shrewd concern these good old priests form the souls of the young priests to the ideal of the priesthood that they have learned, through long years, from the High Priest.

They are fathers to all their flock. With the grandparents, they can match memories in easy familiarity of the days long passed. To the parents of their parish, they are a memory of long familiarity, as a father would be. To the little ones of the Fold, they are the material embodiment of the whole Catholic Church. They are the good shepherds; they know their sheep and their sheep know them.

Sometimes they are honored by the Pope and by their Bishop. But in cassocks of any other color than the black of their priesthood, they remain the good, old patriarchal priests who are so human, so humble, and so honest. Honor does not change their souls or their manners. They have lived too long to be foolish or proud. Let one instance be given, that of Msgr. David J. Hickey, Vicar General of the Brooklyn Diocese, founder and father of St. Francis Xavier's parish through fifty-four years, who recently received the miter, the cross, and the ring as a Prothonotary Apostolic. He is one of the good, old, patriarchal priests who is a blessing to Brooklyn. There must be someone like him in St. Louis, and in St. Augustine, and in Seattle, whom the young priests speak of kindly as of a father, whom his parishioners revere as an amiable saint, someone who reveals in acts what the words of the Gospels reveal, the spirit of Christ.

Justin McGrath, R.I.P.

PIOUSLY in the Lord, fortified with the Last Sacraments, there passed away on May 17 a fine Catholic gentleman, who had spent the last eleven years of his life in uninterrupted Catholic Action. A graduate of St. Louis University, Justin McGrath went into newspaper work, and quickly reached the top of his profession. For thirty-three years he occupied responsible positions on the press, reaching the height of his career at the Paris Peace Conference, where he headed the Hearst corps of correspondents. Since 1919 he had been Director of the N. C. W. C. News Service, which he himself organized and conducted with a very small staff. His monument is written in the Catholic press of the nation; its great improvement in serving its readers is due to him more than to any other man. His experience and culture fitted him for the task. His knowledge was wide, and his temperament was thoughtful: he wrote little, but readers of the quarterly *Thought* will remember his scholarly article on international peace two years ago. He was a man of sincerity and loyalty; in fact, if he had a fault, it was the excess of that very loyalty, which cost him more than one friendship. The Church in America has lost a tower of strength, and Catholic journalists have lost one who gave good example. Let that be his epitaph. R.I.P.

A Catholic College at Oxford

L. O'HEA, S.J., M.A. (OXON.)

Principal, Catholic Workers' College, Oxford

POPE LEO called on men of all classes to give their aid to solve the pressing question of the hour. But he declared that the task especially demands the efforts of the working classes themselves, those immediately concerned. And he indicated one course, at least, which their activity should take, the guidance of trade unions, to which he gives warm approbation, on right lines of conduct.

But what could we do in Great Britain? We are a small minority, hardly yet aware that our full rights of citizenship were won by "emancipation" a hundred years ago. We are too few, certainly, to realize the Pope's ideal to the full, of trade unions which shall be Christian in profession and Christian in practice. There has been a tendency for us to think that nothing is needed because our trade unionism is more or less neutral in religious and moral matters, showing none of that hostility that has characterized the Continental movements. We have acted whenever our special interests have been attacked by pleas for divorce or secular education, but, for the rest, have been content to leave well enough alone, and to allow our general duties as citizens to be performed by the people.

This would be to misunderstand Pope Leo, to refuse to national life the positive contribution of Catholic thought and action. Who shall teach if we are silent?

We are the watchmen. We have an apostolic function. A knowledge is laid at our disposal which our country sorely needs, but the possession of which we need not take for granted.

This was the conviction of at least a few scattered handfuls of Catholic workingmen some twenty-one years ago, and their demand for teaching and equipment, heard by Father Charles Plater, S.J., then called the Catholic Social Guild into being with its popular literature, its study clubs and lectures, and, later, its annual Summer School. Some ten years ago they called again, and this call brought into being the Catholic Workers' College at Oxford. But Father Plater died without seeing his last dream realized, and so the College was established in his memory.

Some six or seven men, as a rule, have been in residence at a time, each staying for two years. It is neither by express intention, nor from want of room, that our numbers are so small. But the difficulty will be readily understood of getting funds together amid the general poverty, and with many calls for help from other causes which, if they are for objects at least equally good, are certainly better understood. Our inclusive fee for residence and teaching is one hundred pounds per annum. Something further is required for a man's traveling and personal expenses. Again, hard times make it doubly hard to find a workingman student who is reasonably likely to regain work at his trade after two years' absence, who is not

tied down by family needs, who by work in a study circle or otherwise has shown that he will make a good student possessing brains as well as zeal, one who is likely to make a leader—and that means some evidence of leadership already shown. When we add that his character must be irreproachable and that he must be neither too old to learn, nor too young to be mature, it is evident that our numbers at all times, good or bad, are likely to be small.

Since the first year or two of experiment, the generous zeal of Miss Margaret Fletcher has made possible the admission of workingwomen students also, bringing our total in residence up to nine or ten.

Of different trades, miners have predominated. They make good students, and the mining village gives a favorable field for useful influence in local government trade unions and in parish work. The mining community lives removed from the distractions of town life. It is conscious of its strength. Catholics there are numerous and respected. We have students also from factories, workshops, docks, and railways. An ex-Communist blacksmith found a vocation while with us, and is now in Rome—studying for the priesthood. His stay in Oxford will take his past experiences into useful priestly work for Catholic social action. There has been another happy vocation, and two men have proceeded to further university studies, all with the same enthusiasm and hope of fitting themselves better to carry the message of "Rerum Novarum."

But in the ordinary course our students return to their former trades and occupations, a miner to the coal pan, a boilermaker to the ship yards. Such indeed is the general aim of the College, for there is a field of social apostolate that can be tilled only by a workingman living among his fellows.

There is a railway engine driver, for instance, who backed up a railway porter, a pupil of his in a study club of the Catholic Social Guild. Both are members of their town council. They talked the local Labor party around (their actual politics are no affair of ours) to see the justice of our claims for Catholic schools. They then got their party to carry a resolution in this sense, almost unanimously, through the Town Council. From this town the resolution was sent round to other districts, and in turn taken up in other City and Borough Councils by members of the Guild and past students of the College. We would not seek to exaggerate the importance of such instances, nor seek to claim full credit. For we do not tell them what to do, though we hope that our training helps them to find the job, and do it better.

Again, there are certain working-class movements, not precisely unsound on doctrinal grounds, yet providing influences insidiously dangerous for the faith of the intelligent young man. This young man is best saved by one of his own, putting in a quiet word, giving a little opportune instruction, not crushing but encouraging the

zeal that is there for social betterment, and enabling their zeal to find loftier inspiration in what I have heard one of them call the "Guild spirit." Then, in trade-union or similar work, the need and opportunity comes for a strong conscientious lead by a man who must be ready to risk both disfavor with his employer and unpopularity with his fellows. The atmosphere which is supplied abroad by the Catholic trade-union movement must be formed for us in other ways alongside the neutral organizations to which our men belong: a Catholic social atmosphere, where a man will meet others of like circumstances and interests, where the weak will find a refuge, where all will plan together for the good of their fellow-workers.

Here comes the function of the Study Circle. The College came into being to supplement the Study Clubs. Our students usually come to Oxford from these groups and perhaps it is in directing and leading them that their best work is done on their return. So the drop spreads in the ocean.

To return to Oxford. Our course of studies is quite serious. All teaching is done in the University. Ethics and apologetics are taught by Jesuit Fathers at Campion Hall; economics, history, etc., by weekly visits to various university tutors and by attendance at lectures. Oxford has been more than generous to us, and its best teachers are ever ready to give us help.

While we try not to make a fetish of examinations, most of our men and women end their course by taking the University Diploma in Economics and Political Science, for the purpose of which the University has given us special recognition. There are six three-hour written papers: economic theory, organization and history, constitutional history, politics, and a special subject at choice, which for us is usually trade unionism or local government. The course provides a useful training, both practical in its bearing and useful on the educational side, linking up studies with past experience.

The fees are found by scholarships. Several of these have been given by generous benefactors, the selection of students being left to us. Our ideal is the scholarship collected by local effort or provided by a Catholic men's organization, the committee which finds the fees selecting its student subject to our advice and veto. A northern district has faced the task for nine successive years, collecting part of the money literally in pennies and determined to continue, for they want more men like those we have sent back already. A local education authority provided a full two year's scholarship in one case, and many authorities have given help for special needs.

A committee connected with the women's trade-union movement provides for one of our women this year. A non-Catholic organization strongly recommended a Catholic girl, and backed its recommendation by paying half her fees.

We must add that the Board of Education recognizes the College and gives a capitation grant of public money which supplements the fees sufficiently, as a rule, to make the College meet all annual expenses. The Board allows generous liberty. It approves our government by the Executive of the Catholic Social Guild, with the four

Archbishops as Trustees and Visitors. It recommended the setting up for educational purposes of a local committee of tutors, a recommendation which has proved extremely useful.

Oriental Anti-Christians on the Campus

ARTHUR A. YOUNG

[*Editorial Note.*—The author of this article is a Chinese Protestant doing religious work in this country, and his paper is published because it contains much food for thought for missionaries and home workers alike. His reference is to a Protestant seminary, and readers of this Review will easily comprehend the point of view of the Bishop whom he criticized.]

THE rising tide of Christian antagonism in the Far East has been a subject of much concern to men and women who for generations have toiled unselfishly for the uplift and welfare of its teeming millions. Many reasons have been listed as the cause, but it has seldom been mentioned that the Oriental students in the United States have played an important part. Yet that is the case: returned Oriental students from the United States have inoculated their countrymen with a skepticism toward Christ and Christianity that finds concrete expression in the successive waves of antagonism that sweep over China, Japan, India, and other Asiatic countries.

There are about 10,000 Oriental students in America, an insignificant number when compared to the millions at home. But it is because each has been picked with definite promises of leadership, and each will undoubtedly play a tremendous part in shaping the tastes and ideas and opinions of his countrymen, that their influence on their return home, will mean much in moulding or marring the future of Christianity in the Orient. The problem is that few Oriental students become Christians while in America, and more Oriental students who came here as Christians lose their faith in Christianity before they sail homewards.

It is a shocking condition, but it has been authoritatively determined by a survey of the Oriental Students' Christian Federation.

Why does the Oriental student lose his Christian faith while in America? Imagine him abroad where he has met an American missionary who painted for him a wonderful picture of the land of opportunity. He is a Christian, but on board the boat, an American professor asks him, "What are you going to study in America," and when he replies, "Religious education," the professor returns, "Why leave the land where Confucius lived and taught?" That is the first jarring note.

Arriving in New York at the Grand Central, he enters a restaurant and waits and waits and waits. After a while the brutal truth is out, "We don't serve colored people here." Ask him how he found Americans, and he will tell you, "I found them cold and repellent after the Americans I had known at home. Others I found too patronizing; a few were too friendly; I thought they could not mean it." On the campus, he endeavors to find a room. The sign says, "Three rooms to let." The bell is rung, and the landlady answers, "No rooms vacant." "But the

sign says three rooms vacant." "No rooms vacant," and the door is closed.

He is invited to attend a church supper and had a fine time, but later on the street he is unrecognized by the very friends who were so kind to him at the party. In the classrooms, he is introduced to lectures on anthropology, psychology, sociology, and meets professors whose liberalism sheds skepticism on the religious dogmas acquired through personal friendship with missionaries at home. He is naturally flabbergasted. Four years of such contacts even challenge Oriental students of the firmest religious faith, and, with the present tendency of Oriental students pursuing research before returning home, the gap widens. No wonder the task of finding genuine Oriental Christians on the campus is like finding needles in a haystack.

It must be remembered that it was missionary enterprise that started the movement that brings thousands of students from Japan, China, Korea, the Philippines, and India to these shores every year. It was the little mission station that first opened the eyes of the Oriental youngster to the value of foreign education. Still they come with mission backgrounds, many as converted Christians. But no sooner do they arrive in the United States and drink of the white man's civilization, than they lose a taste for the religion he preaches and is anxious to cleanse himself of its vestiges.

According to the survey mentioned above, twenty-nine reasons were given by Oriental students why they lost faith in Christianity during their stay in America. They ranged all the way from race prejudice to "unkind attitude towards my country," from heavy school work to "unbrotherly attitude of Christians," from materialism to "church indifferent to social problems."

Religious discrimination was cited by a Filipino student as one reason why his faith in the white man's religion has been diminished rather than increased since coming to this country. "Two years ago," he says, "during the presidential campaign I had the opportunity to talk with a couple who were deeply interested in the outcome of the election. The husband was an ex-pastor of the Christian church. The wife asked me whom I preferred for the presidency, and, without any hesitation, I answered, 'Of course, Mr. Smith.' She said in return, 'But we don't want him. We don't want a Catholic to be our president.' Because she was an old lady I did not argue. All I did was to tell her why I liked Smith. Do you think that such discrimination is a good Christian faith?"

"Christians in name only" was a recurring reason, a seminary student even finding it present in his dormitory life.

"My disappointment was not finding the best Christian life in one seminary, at least," says the Oriental. "I do not mean the expression of pious feeling and the doing of little services which latter are to be seen in non-Christian circles in this country as well. There is nothing distinctively Christian in seminary life. The general impression that a person gets is, 'we are better than others. Others are not as good as we are.' And this attitude results in unjust criticism of other religions and the slackening of the soul's progress of the Christian himself.

Non-Christians show better humility and kindliness towards other's views and practices as seen in the East."

The state of American society plays an important role in disintegrating the attitude of the Oriental student towards the Christian faith. That a Christian nation should allow race prejudice, lynching, political corruption, unjust immigration laws, inequality of opportunity, all of which he observes and reads about, seems to him sufficient proof that there is something wrong with Christianity in America. The America he anticipated has not been the America he saw, and he is sadly disillusioned.

A Hindu student, on the boat back home, was asked by a missionary what was the greatest experience in America. "I came to America a Christian; I go back a Hindu," he said.

It is typical. There are Oriental students, whose faith in religion is so deep that no amount of untoward experience, no kind of disheartening contacts, can swerve their convictions. Indeed, with such students, these help strengthen and bind the faith. In America, these students are few, less than ten per cent of the entire campus enrolment. Yet the fact that they exist point the challenge to missions in the Far East. These students were so grounded in religious convictions that their Christian faith was strengthened not in spite of but because of the discouraging and sometimes humiliating experiences they went through since their arrival in the United States. The work with these students has been so thorough that, as one student puts it, "No devil can change my faith towards God."

Without exception, Oriental students in America become more nationalistic, more patriotic towards their homelands. Distance lent perspective, and they were able to appraise and criticize without bias. As they compared the good and bad points of both countries, their sense of responsibility to help grew greater, and they felt inspired to contribute their bit to their country's welfare. Thus a Korean, envious of American schools and liberty, wants to make his country better, while a Japanese, impressed with American plumbing, declares that he will fight for real sanitation in Japan.

A Catholic Bishop in China, shocked at the increasing number of Chinese students who returned home as anti-Christians, has made the suggestion that just as the United States Government has accredited schools which foreign students may enter, so also may the principle be extended to exclude from the list all schools whose radical teachings and professors tend to disrupt rather than enhance the Christian faith of their temporary foreign proteges. This doctrine of correction is not unlike the out-of-mind, out-of-sight theory; in other words, getting the ugly points of American civilization out of sight, and taking cognizance of the good points only.

A second theory of correction is that the foreign student should be permitted to accept the ugliness of the civilization about him, but keep the disturbing theories back of it out of mind. A third theory is the expose-empto-it-all theory that foreign students themselves prefer.

While these methods of approach have their pros and cons, there is one means on which there is universal ac-

cord. Too much emphasis cannot be placed on personal contacts. Oriental students who expressed optimism in Christianity and confessed a strengthening of faith while in America instanced the friendly contacts they have made with Americans in homes, conferences, churches. These

impressions are lasting, and when they return home, they recall them to their friends. According the hand of fellowship to Oriental students is within the reach of all; it is the most fruitful means of winning and holding friends of Christ.

Catholic Labor Unions in Canada

GÉRARD TREMBLAY

ON February 5, 1918, the Trades and Labor National Council of the District of Quebec unanimously voted a resolution demanding of the Archbishop (the late Msgr. Bégin) the appointment of a chaplain for the guidance of the labor union in moral questions. Of course, this acceptance of confessional unionism had not come about without preliminary education. In 1901, Msgr. Bégin had been nominated arbitrator for the settlement of a huge strike in the boot-and-shoe industry; his conclusions were accepted by both parties. Msgr. Bégin, however, openly expressed the desire to amend the rules and by-laws of the labor unions involved in the strike, so as to base them on Christian principles. This was done. Some time after, these unions had a chaplain, but that was only a beginning.

A Catholic club for the study of economics and morals was established and recruited its members among the leading officers of the other unions. It was through the influence of these officers that in 1918, the Trades and Labor National Council of the Quebec District became an official Catholic labor corporation. The unions affiliated with this Council numbered twenty-five and were national in character, that is, independent of the American Federation of Labor.

In Montreal, which is by far the greatest industrial center in the Province, the Catholic labor movement developed nearly along the same lines. In June, 1918, a Catholic Club, *Cercle Léon XIII*, was first established. The members of this club had been largely recruited among the members of international unions with headquarters in the United States. Some months after, Catholic unions or syndicates were organized in the different trades, with the help of the club's members.

The propaganda work was harder in Montreal, because of the presence there for decades of international locals. In Quebec, the national labor movement had not been destroyed but rather reorganized on a Christian basis; there was no affiliation interference. On the contrary, in Montreal, the only possible means of Christianizing the labor movement—since the international locals through their constitution and affiliation were "non-sectarian"—was the setting up of a new organization, notwithstanding the possibility of duality in trade unionism.

Now, why should there be a Catholic labor movement, especially when it involves dualism in trade organization?

In principle, it seems evident to me that all Catholics should rally to confessional unionism. Pius X, in his Encyclical *Singulari Quadam*, written in 1912, says: "The social question and the controversies which derive from

it on the nature and duration of work, the fixing of wages, the strike, are not purely economic or to be solved outside the authority of the Church." But the nature and duration of work, the fixing of wages, the strike are evidently problems essential to a labor organization; they are within their natural scope. Consequently, the Church and labor unions both have jurisdiction on social questions. Theoretically, for the Catholic people, it must be admitted that the Church and the labor unions should cooperate according to their nature and means. This cooperation is quite impossible if a labor union accepts neutrality in religion as a fundamental principle; if this union objects to the presence of a chaplain at its meeting; if it does not permit him, in due time, to express the Church's direction on a specific matter, in which morals are involved.

We understand that one must keep in view the particular position of each country in applying the direction given by Rome. Those naturally charged to interpret the Church's teachings, in a specific country, are the Bishops.

Nevertheless, it must be admitted that the Pope did not speak only "in principle" or "theoretically." He wrote "*Singulari Quadam*" for those countries where Catholics and non-Catholics or Protestants are living together, working in the same trades, facing the same problems. This appears from another quotation of the same Encyclical "*Singulari Quadam*":

As to labor organizations, though they aim at procuring temporal benefits to their members, those, however, deserve complete approval, and must be looked upon as the best fitted to guarantee the true and lasting interests of their members, which in being established have taken as a principal basis, the Catholic religion, and which openly follow the directions of the Church. We have declared that very often, when We have had the opportunity in one country or in another. It follows that it is necessary to establish and help, through all means available, this kind of Catholic confessional associations, as they are called, first in Catholic countries, and also in all other regions, in any place where it will be possible, through their medium, to provide for the different needs of their associates.

This last quotation indeed clearly indicates that His Holiness desires the progress of Catholic labor unions not only in entirely Catholic countries—which are very rare nowadays—but in any country where it is possible for them to maintain and develop to the best of their members' interests.

The Province of Quebec is composed of a large majority of Catholics. We may say that four-fifths of the manual workers are of the Catholic Faith. It was then a clear case; if Catholic unions were to be organized in North America, the right place for a conclusive experiment was the Province of Quebec. The Bishops of this

Province, who have the responsibility for the interpretation of the teachings of the Church, effectively decided so. And that is the very fundamental reason why, in this Province of Quebec, we have Catholic labor unions. We might name other countries in the world where the same situation occurs: v.g. Holland, France, Belgium. . . .

For nearly fifty years, the international unions have been operating in the Province of Quebec. They did their utmost, and generally with success, to affiliate the independent or national organizations in existence in this Province (all non-sectarian) or in any other English Province of Canada. We do not want to question their efficiency in bettering the working conditions throughout Quebec. They did much good, from an economic point of view, for the workers; but they did it, not because they were "neutral" or because they were American; but simply because they favored cooperation between wage earners. A complete and powerful national Catholic labor organization in Quebec would have attained the same good results. And the present leaders of the national Catholic labor movement have very often expressed the idea that our organization came too late into the field. Its appearance in 1880 would easily have won over all the workers and our movement would now be a perfect one from the economic and professional viewpoint; and, what is essential, a perfect one from the religious standpoint.

However, this is no place to blame our fathers and our priests who did not foresee the rapid and large development of industry in our Province. Our farmers, who are, in the same proportion, Catholics, have organized now in *l'Union Catholique des Cultivateurs* and since there was no other organization in the field, have succeeded in creating a solid and monopolistic union. They profited from the Catholic workers' experience. But, as we say in French, *mieux vaut tard que jamais* (better late than never).

It appears through the attitude of the Church, twenty years ago, that she had no desire to participate openly in labor activities, as long as there was no immediate danger or menace for the faith of Catholics. By 1915, especially in the district of Quebec, on the occasion of a miners' strike at Thetford Mines, there were clear expressions of anti-Catholic views and outrageous propaganda on the part of some A. F. of L. organizers. We would not dare repeat what was said by some of them, but should any of AMERICA's readers desire to get some specific utterances he might get in touch with Father M. Fortin, the general chaplain of the Catholic Workers' Confederation of Canada, 308 St. Joseph Street, Québec, who has been, along with the late Bishop P. E. Roy, intimately connected with events, as a representative of the *Action Sociale Catholique* of the Quebec Diocese. We might also refer to the same anti-Catholic spirit expressed in the City of Levis, during the Great War, by the same organizers of the A. F. of L. The same state of mind was spreading in Montreal and in the different industrial centers of the Province.

Facing an immediate religious danger and foreseeing that it might develop more acutely, especially in post-War times, when there were evident signs of social unrest

everywhere in the world, the Bishops of the Province sincerely believed that the most efficient way to cope with the situation was the establishment of Catholic labor unions which would protect and enhance the conditions of Catholic workers, aside from any neutral and extraneous influence.

Sufficient time has elapsed to prove the rightfulness of the Bishops' decision. The Catholic labor movement has grown, through the ordinary difficulties and troubles of any labor organization. At the very beginning, some employers thought the Catholic labor movement could be used as an efficient means to destroy the international local unions and then to lower general working conditions. They had to change their mind and to take it for granted that the Catholic labor unions, though imbued with Christian principles of justice and charity, cherished a firm ideal of bettering the material conditions of the laboring classes, not only on religious and patriotic grounds, but also in the material and economic field.

The Catholic labor unions are organized on the same plan as those of the A. F. of L. They are headed by the "Confederation of Catholic Workers of Canada"; this corporation is composed of professional or industrial federations; the unions or syndicates are affiliated with their proper federation. The largest number of our unions are directly affiliated with the Confederation, since they are not numerous enough for the moment in each trade, to organize in a professional federative body. Actually, three federations are in existence: building trades; pulp-and-paper industry; printing trades. These three federations include about thirty-five syndicates altogether. The total number of syndicates in the Province is at present 115, with a total membership of 26,000.

We are pleased to note that our syndicates have procured for their members numerous material advantages: increase of wages; settlement of grievances; employment; sick and death allowances; etc. This article does not permit my giving many particulars. But let me say that we have received loyal cooperation in the building trades on the part of the Catholic Church, religious communities, Catholic school boards, etc. For two or three years, all the building estimates of these corporations have contained a special fair-wage clause to protect the salary of the workers and prevent undue competition.

Our movement openly accepts and follows the teachings of Catholic social doctrine, as laid down in Leo XIII's Encyclical "Rerum Novarum"; in Pius X's "Singulari Quadam"; in the Letter of the Sacred Congregation of the Council addressed to Bishop (now Cardinal) Liénart of Lille, France. This doctrine has been taught in our organizations; for ten years it has been preached in all our meetings and advertised in our Catholic daily and weekly press or reviews. It has now permeated public opinion throughout the Province; and what is more valuable, it has penetrated all labor unions whose officers imperceptibly have been evolving towards its principles. The moral strengthening of our own members has been largely procured by the regular practice of closed retreats. Hundreds of our officers and members, once a year, attend these pious exercises, develop, through them,

their Catholic sense and more deeply feel the necessity of "Catholic confessional associations."

May I add that our Confederation has contributed to a large extent to the betterment of our social legislation? At its annual Congress, the Confederation carries resolutions of legislative tenor which are presented to the Federal or Provincial legislative powers. We may say with satisfaction that our resolutions are drafted quite along the same lines as the international unions.

And this naturally brings me to the delicate question of our relations with the American Federation of Labor. Officially, we have none. As far as mere professional questions are concerned, it is a fact that there is no cooperation. Our syndicates have always been disposed to discuss with the neutral unions of the same trade the question of wages and general working conditions; this kind of cooperation would be a compensation for the disadvantages

of dualism. It seems that the international locals, on account of their constitution, do not favorably consider this rapprochement. All that has been done on this ground is, so far, unofficial.

In the labor legislation field, a "cartel" or an entente has been negotiated between the A. F. of L.'s Canadian bodies and our Confederation. For instance, we have a joint committee for the study of the Workingmen's Accident Compensation Act, which gives good results and presents a united labor front to the Provincial Government.

These relations could be extended to some other achievements. It is quite a delicate problem on account of the natural monopolistic tendencies of both organizations. Time and experience will indicate the best and most appropriate methods of dealing with this particular issue so important for the welfare of the Quebec workers.

Tariffs and Economic Recovery

JOSEPH F. THORNING, S.J.

IT is taking the people of the United States a long time to realize that there can be no substantial economic recovery until certain tariff facts are faced. Indeed, the rank and file of citizens are far behind the acknowledged business and industrial leaders in seeing that our material prosperity is closely linked up with world trade and that there is need of cultivating large export markets to absorb the quantities of manufactured goods our productive mechanism has been keyed up to provide. Only last month, James A. Farrell, President of the United States Steel Corporation, declared that world trade was the master key to the depression nor did he hesitate to urge cooperation as the solution of the difficulty.

Now cooperation can mean just one thing: a reasonable reduction of the excessive schedules of the Smoot-Hawley tariff, a reduction that, without failing to protect home industries, will nevertheless allow other countries to sell goods here. Cooperation of this type has likewise been the constant theme of such outstanding financial experts as Owen D. Young, Edward N. Hurley, Edward A. Filene, Alfred P. Sloan, and others who have come to see the economic interdependence of nations and that no one country can prosper while the rest of the world borrows money to pay the interest on its debts. Long ago President McKinley, staunch protectionist that he was, warned us we could not expect to go on indefinitely selling everything and buying nothing abroad.

It is well known that when we ship goods to foreign countries payments must be made either in gold or in goods and services. Everybody is likewise aware of the fact that practically half the gold supply of the world (\$4,500,000,000) is concentrated in the United States. Consequently when other peoples purchase our products they must give us in exchange either goods or services. The latter they render on a lavish scale to our tourist population, but not to a degree sufficient to tip the balance

of trade. Their court of last resort, therefore, is either the loan market, where they have to pyramid their already precarious load of debt, or else markets for the goods they themselves produce. Is it necessary to add that the peoples of Europe and Latin America, to say nothing of the Far East, have strained their credit to the breaking point and that there is nothing left for them except to sell their own commodities or starve? As the United Business Service of Boston reported on March 26, 1931, "until there is an economic flow of real payments for goods and services away from this country no 'banking policies' or mystical talk about the 'redistribution of gold' can do more than temporarily check the inflow of gold as long as the debtors can find the gold to send." How many who read this statement gathered the full import of the phrase "real payments for goods and services"?

Although it would be unwise to exaggerate the case so much as to blame the tariff for all our economic ills, it should not be overlooked as a single factor of major importance. That it is fundamental in the current situation is becoming increasingly evident. This was brought prominently to the fore by the report submitted on the last day of March to the Chamber of Commerce of the State of New York. It was there pointed out that a ten-to twenty-per-cent reduction in production and consumption of American manufactures means a business depression. On the other hand, it was claimed, increase in exports often makes it possible to maintain normal production despite decreased domestic consumption. The report concluded by urging the creation of the Cabinet office of Secretary of Foreign Commerce as a great potential benefit to the industrial welfare of the nation. Whatever the merit of this suggestion, it certainly shows the value of world trade to the United States. As Dr. Benjamin M. Anderson, Jr., economist of the Chase National Bank of New York, said in an address not long ago, this country can hold its imports down by maintaining the present tariff

policy, but that it can be done "only at the price of prolonging the depression."

Now the Smoot-Hawley tariff act became effective last June 17. Export trade of the United States dropped off more than a billion dollars from last July 1 through February as compared with the corresponding eight months a year before. These figures are taken from no biased source, but from the official reports of the Department of Commerce. According to the survey made by its trade commissioners throughout the world forty-five countries, including sixteen in Central and South America, increased their tariff duties on hundreds of commodities which the United States places on the world market. The most extensive increases in tariff schedules were made by Argentina and Chile, two of the best South American customers of the United States. Argentina raised the rates on a dozen foodstuffs, and on cotton, wool, leather, and leather manufactures, hats, caps, cement, motion pictures, typewriters, calculating machines, sugar, motor trucks and numerous other articles. Chile ran up the rates on foodstuffs, textiles, shoes, chemicals, toilet preparations, live stock, flour, automobiles, gasoline, lubricating oil, airplanes, and airplane parts.

Of special interest is the Canadian situation. Any one who followed the elections which ousted Mr. King and installed Mr. Bennett with his protectionist policies, knows what happened. The new Government raised the tariff rates immediately and as a result Canadian imports from the United States dropped in one month from \$70,044,000 to \$43,092,000; a decrease of 38 per cent.

Should any one be inclined to contend this falling-off would have taken place anyway, then let him examine the case of Switzerland. Hundreds of industrious Swiss watchmakers were thrown out of work by prohibitive tariff schedules in the U. S. tariff. As a result, while Great Britain was building up her trade with Switzerland from £6,712,852 in 1929 to £9,277,339 in 1930, the United States lost out by about the same margin, her exports to Switzerland falling from £11,648,000 in 1929 to £8,192,000. In other words, the Swiss bought much more of their goods from the British and much less from our own people. Does this make it clear why over a thousand American economists, men whose patriotism is above question, denounced the Smoot-Hawley act as an economic monstrosity, bound to arouse other nations to retaliation and apt to endanger world peace? To be sure, no sane person is thinking in terms of war in the present crisis, and yet there is an economic strife going on which is wearing out all parties by the slow method of attrition.

Alienating good customers is a thing the American business man will not tolerate in his domestic trade in store or factory, but he completely reverses his policy when dealing with foreigners. The automobile dealer, for instance, who sells a car to a tailor or clothing merchant, is careful to buy from the tailor or clothier when he needs a new Tuxedo or topcoat. He is naturally eager to build up the business of his own customers and believes in "spending money with those who spend it with me." Why should the American business man or industrialist look upon foreign customers in any other light? Cer-

tainly he is not going to increase his own business upon the diminished purchasing power of other people.

Nor are we as economically self-contained as some people would have us believe. For the manufacture of steel alone, we require forty different commodities from fifty-seven other countries. The nickel of Canada, the vanadium of the Andes, the manganese from the Caucasus, and chromium from New Caledonia, are needed in its production. In an illuminating footnote in his book, "Imperialism and World Politics," Prof. Parker Thomas Moon lists thirty different commodities for which the United States depends on foreign nations. His view is that the argument for tariffs—based on nationalistic self-sufficiency—is strikingly inconclusive.

There is food for thought and perhaps a warning, therefore, in the recent statement of Henry Chalmers, chief of the Foreign Tariff Division of the Department of Commerce. He sees in the majority of tariff changes and other measures for control of international trade "an expression of a sense of an increased tension in international competition and of a sharper spirit of economic nationalism." On the positive, constructive side more striking expression was given to the remedy by His Excellency, Katsuji Debuchi, Ambassador of Japan, in accepting the first honors of the Georgetown University Academy of Diplomacy. He said: "A sincere cooperation among the nations whose life is so mutually interdependent must be effected, as far as practicable and as soon as possible, with a view to removing harmful business barriers and suicidal economic competition between them." The same important point was stressed in the last two annual meetings of the Catholic Association for International Peace. Last year it was treated under the heading of "Economic Internationalism" and this year by the title "Tariffs and World Peace." It would be fair to say this article sums up the sentiment expressed by numerous members of the Association on these occasions. This is not strange since the report of its Committee on International Ethics stated four years ago: "Probably the most powerful interferences with international intercourse are customs tariffs, export taxes and embargoes." If our tariff does not fall in this category, it is hard to see what would.

The people, however, are, it would seem, still under the spell of catchwords put out by politicians and special interests. They are the slaves of such meaningless clichés as "we must maintain our high standards of living" and "avoid flooding our markets with foreign-made goods." Of course, no one wants to let in convict-made goods or enter into trade agreements with governments pledged to destroy our own, but with countries like those mentioned above, Canada, Switzerland, Argentina, and Chile, surely we can afford to deal on a basis of friendly cooperation rather than ruthless competition. The politicians have proved bankrupt from the standpoint of world economy; it is time to let the voices of moralists, religious leaders, diplomatists, economists, business and financial experts prevail, provided they continue to advocate policies that are as ethically sound as they are economically wise. From the viewpoint of Christian principles, natural equity, and

even enlightened self-interest, the tariff is not a local issue. It is not merely a national issue, but the international issue *par excellence*.

A Night at Casa Viu

G. C. HESELTINE

IF you enter Spain for the first time as you should on foot, you cannot go a better way than by the Port de Gavarnie which the locals call the Gate of Spain. It might be better to go by way of the Brèche de Roland, for that way you enter the paradisaical Val d'Arazas or Val d'Ordesa, but it means wearing crampons, scaling the *échelle* on the right of the huge Cirque de Gavarnie, crossing a glacier, and unless you are tired of life or looking for real trouble, taking a guide. But I have not been that way. I am content to go where I can walk.

The advantage of the Porte de Gavarnie is that the track is well defined and tolerably easy as Pyrenean passes go (except the "hog" roads), which is not, of course, easy in the ordinary sense. Moreover it is a typical pass for it shows very well the sudden change of character in the country as you top the Col. You step in one stride into an entirely different kind of country as you step across the knife-edge ridge which divides France from Spain.

The valley you enter is the Val de Broto or Val de Bujaruelo. Bujaruelo is the name of the first "place" consisting of a single building and *refugio* which you approach as you wind a tortuous way into a steep valley. It stands at a bend of the river so sharp that the stream appears to be forking, and you may be doubtful as to which way lies the true valley. It is to the left.

Following the stream (which runs in a deep ravine in places) by a good though painfully stony track, you wind in and out of the steep well-wooded slopes until at one turning Torla bursts suddenly upon your sight. Torla stands high upon a rock jutting into the valley, overshadowing the river, and is set right in the middle of the picture when first you see it. Its rich color, its shape and its whole setting is quite different from anything in the south of France. Torla is Spanish. And the first sight of it, walking from France, is very beautiful.

If you have started from Gavarnie in the morning you will probably go into Torla wedged between steaming fawn heifers and choked by the dust they make. In Torla you will find painfully cobbled narrow alleys between the houses which are cowsheds on the ground floor, and dwellings upstairs. In the center of Torla you will find a small *comercio*, outside which you will find the loafers of Torla loafing, including the customs officer if he has not met you on the road. Everywhere you will find calm, and a rich native color. But you will find no inn. You may find one in Broto, an hour further on, but if you are wise you will not. You will stay in Torla. For travelers through Torla may stay at the house of Señor Viu. It is an honor not to be missed.

You will find the entrance to Casa Viu like a castle gateway, which indeed it is. A huge wooden door is set in a stone arch carrying a weather-worn emblem. I have

said "you will find" and there is no doubt you will, for though you may leave your modern city for a holiday and return to find familiar places gone, at Torla they are slow to change. Casa Viu stands where it has stood for half-a-dozen centuries at least, and Torla itself for any number.

Viu himself opened the door to me. Viu himself may well open the door to you or your great-grandchildren. There is probably a Viu in the manor of Torla in *saecula*. Señor Viu, my host, was a well-built, thick-set man with an open calm face under a beret. He bowed slightly in welcome. I told him in bad Spanish that we sought food and shelter. He took pity on me and asked if I spoke French, and suggested that we might find it easier to speak French, though we could speak Spanish if I wished. We found French more immediately useful.

Viu led me and my companion across a large courtyard in which a woman was pounding dried haricot beans spread on a blanket. She was using a thick stump of wood. This process, we found later, was usually conducted in churchyards. We followed our host through a whitewashed stone hall up a wide and finely carved old staircase to a large room on the first floor. There he offered us a drink, wine or beer, and being hot, tired, and thirsty we impolitely chose beer. It was a good lager.

Our bedroom was a large chamber opening from a central room into which we were first shown. The other end of the bedroom opened on to a balcony. One side was divided into two alcoves, in each of which was a huge double bed and the entrances of these alcoves were framed with large carved woodwork in red and gold from which hung heavy red curtains. The effect was opulent, but the opulence was very much faded.

That night we dined excellently with Viu at a substantial table under a dim electric light. (There is electric light everywhere in Torla, even in the piggeries and cowsheds—the French have done it for them). The fare was plain and excellently cooked. The bread was dark, and to my taste sour, the crust studded with odd bits of charcoal, accidentally, but no doubt to good purpose. We were offered red wine or white, and I chose, as usual, red. It was more purple than red and quite opaque. It looked not unlike copying ink. It tasted like what one might expect copying ink to taste. I had never boggled at "the wine of the country" before and I was not going to boggle at this. But before I had finished a glass I began to doubt whether my courage would not have been more wisely spent in declining to drink it. I tried the white wine, but after the red I could taste no difference. Both were strong in the foulest sense of the word.

The next day I asked Viu if it was customary to dilute the wine with water, and he said it was not, but we could do so if we wished. I tried, but it had little effect on the taste. Later a Spanish traveler arrived who lived on hard-boiled eggs in large numbers, casting the shells in great profusion from the balcony to the courtyard below. He told me that the wine, having traveled a few hundred miles from the vineyards of the Ebro valley in skins, gained its flavor from what afterwards I read Mr. Belloc describes as the "tonic properties of the goat."

Later at Biescas we found a new delight in drinking a very good bottled Rioja and at Jaca the table wine was almost as good, thanks to the railway which, unlike the mule, can carry barrels.

At dinner Viu had urged us to go up the Val d'Arazas (in Spanish, d'Ordesa) before leaving Torla. It is a fine well-timbered valley, almost a ravine in places, but widening here and there with excellent green plateaux and good camping places. Near the Cirque de Cotatuero is an inn and there we met what we thought must be Viu again, miraculously flown ahead of us, but it turned out to be his brother who lives there. This valley is on a difficult route to Bielsa which a book I will not name says may be reached from Torla in the same day on which one has crossed from Gavarnie. I mentioned this to several natives (including both Vius) for I thought of making the crossing, since the weather was excellent for it. They all smiled the Spanish equivalent of "Poor Fish!"

That night with Viu and ourselves dined three drovers on their way to Broto fair in the morning. They were tough-looking, sturdy Aragonese. Over the cognac and coffee they fell into a violent discussion with torrential speech and voluminous expression. The racket lasted a couple of hours or so. As I had never seen such enthusiasm in discussion at home, except at a bridge, golf, or football match *post-mortem* I concluded (rightly) that they were talking of bullfights.

The next morning we took a last look at our opulent bedchamber and the spacious dining room—with its wall paintings in the manner of a medieval miniature depicting a siege and the succor of the besieged by birds which had dropped food into the beleaguered city. In the midst was set a coat of arms, faded like the rest. In the courtyard we bowed farewell to Señorita Viu who sat on a fine carved balcony sewing, lady of this faded medieval manor house, the Chateau of Torla. Everything about the place had the air of fading and decaying very, very slowly through the centuries. Everything indeed except the courtesy and hospitality of Señor Viu which time had but mellowed and sanctified.

RENUNCIATION

Secretwise

I trespass on your guarded eyes

And see—

What shatters all my dreams for me.

When first I met you—ah, sweet cherished hour!—

I knew nor time nor fortune's circumstance

Could end my deathless love; nor any power

This side of Heaven, by evil chance,

Could stay the tumult that your tender glance

Awoke within me. Dear, my sweet,

I would conquer all the world and lay it at your feet!

But you by another Lover are enticed.

Go, go, go, dear destined bride of Christ!

Secretwise

I trespass on your guarded eyes

And see—

What shatters all my dreams for me.

JOHN CRAIG.

Sociology

Limitations of the Scientific Method

RUTH KATHERINE BYRNS, M.A.

AS the social sciences and the allied fields of psychology and education have grown more prominent and have come to hold a new position of importance in thought, research, and study, there has been an almost unchallenged attempt to carry over into these studies the methods and techniques used in the purely physical sciences. The theorem that "whatever exists, exists in some amount, and that the amount may be measured" is quite generally accepted in the circles where these studies receive attention. Sociologists and psychologists, in an attempt to be logical, likewise accept the converse of the theorem, that "beyond what can be objectively detected or measured, nothing exists."

The complete faith vested in the experimental or empirical method and in observation, and the entire rejection of introspection, experience, and opinion are evidences of this adaptation of the scientific method. Anything that is objective is taken seriously; every fact that is discovered or presented subjectively is ignored or discarded. Naturally, it is impossible to study inanimate matter or beings with which we cannot communicate, except through the objective methods of experiment and observation. The characteristics of what is being studied determine or limit to some extent the means of investigation. A more complete method is necessary for the intelligent study of the human being who can feel, think, remember, reason, and communicate with his kind, than for the study of some purely physical phenomena. To limit the technique of studying human social and mental life to that which can be used, for example, in studying insect life, is not more reasonable than to limit the tools that man may use, to those that the insects are able to use. Yet, the insistence upon using only the scientific method in sociology, psychology, and education is exactly that.

Thinking, when bound by such rules, develops ridiculous but dangerous theories, and from these theories are built lamentable philosophies. Cause and effect, the existence of a condition and the manifestations of its existence, are confused. Physical reactions, because they may be objectively detected or measured, are accepted; but the mind, which does not reveal itself under the most powerful microscope, therefore, does not exist; the world of matter exists because it can be "scientifically" observed; a Creator does not exist because He cannot be measured. Conscience, free will, the soul cannot be, since they are not objectively apparent—to the senses.

To a person not limited by the laws of "modern" thought, such thinking is obviously absurd. To the pseudo-scientific sociologist or psychologist there is no flaw, since his basic theory and his technique do not admit it.

Entire systems of psychology, and the methods of education and theories of sociology which emanate from them, are based on this inadequate method of searching for truth—though the truly modern thinker does not recognize absolute truth. He impressively speaks of "great modalities."

Behaviorist psychology is doubtless one of the most conspicuous examples of the attempt to be objective and scientific at any price. Another example is the rather commonly accepted James-Lange theory of emotions, which states that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur *is* the emotion—that we feel sorry because we cry, angry because we strike, afraid because we tremble. Thus, the weeping or striking or trembling—the physical, observable, measurable reaction are considered to be the essentials of emotion.

Those who hold the theory cannot be argued with. Say, "But I often feel sad, when I am not weeping."

The naive psychologist will answer: "You are being subjective. Can you prove objectively that you feel sad? Only objective evidence is scientific, and we have brought psychology out of the dark ages when 'medicine men' sat in armchairs and expounded introspective and non-scientific theories in accord with their superstitions, or, if you prefer, with their religion—it is all the same. Psychology is now a science."

Any number of parallels might be cited from the field of education. The supervision of instruction, for instance, has become scientific. The supervisor visits a classroom with a check list made up of such items as the length of time the teacher devotes to giving the assignment, the number of times the teacher lifts her hands, the number of words she writes on the blackboard, whether she stands straight or leans against a desk, and many other points of the same type. The teacher's ability or rating is determined by the results that the supervisor has on his checked list, at the end of the class period. This procedure may not be questioned, as it is objective and scientific. Completely ignored are the teacher's morals, her principles, her philosophy, her culture, her erudition.

Sociology also suffers from the ill. Statistics, sums, totals, experiments, data based on observation, hold precedence over common sense and intelligent reasoning. The most pernicious influence of those who claim to be scientific thinkers in this field is found in the belief that the scientist, the seeker for truth, can never attempt a reform, harbor a philosophy, or preach an ideal. Ideals, a philosophy, the desire to reform, would prevent pure research, color findings, and distort facts. If one pushes this idea to its logical conclusion, reform or attempt to improve is impossible for the scientific sociologist. Reform presupposes an objective or goal, and he who admits a goal allows his acceptance of fact to be cramped by his objective, and cannot grasp conditions as they really are; reform is not possible without a clear conception of existing conditions. Science, then, makes reform impossible!

The scientific method in itself is not the root of the evil. It is the application of the method to a field that it cannot cover that is to be criticized. The scientific method is undoubtedly sound; the point is that it is not adequate as a means of studying human life, habits, and thought. To confine the search for knowledge, wisdom, or truth to this method, as it is used in the physical sciences, is consciously to limit the scope of vision, and then declare that outside the field of vision there is nothing to be seen.

Education

The Lost Germs—of Vocation!

RAYMOND CORRIGAN, S.J.

"THIS has been a wonderful program. But it must not stop here. Every educator in the country, every Catholic school should get the benefit of what you have so successfully done." This was the first comment of Father Charles B. Moulinier, S.J., at the end of the Marygrove Vocation Week. It sounded like a mere burst of kindly enthusiasm. But the Jubilarian's record as a trainer of youth and as national organizer of Catholic hospitals gave him a right to be enthusiastic.

Briefly this is what had happened. Thirty-three (some one said thirty *odd*) students had carried on a three-day discussion of religious vocation. There was poetry and pathos in the speeches; but the program was above all an exhibition of power in handling a delicate problem in public before a skeptical and unsympathetic, not to say hostile, audience. Local pride was satisfied. And visiting clergy from several cities, including a missionary from Alaska, assured us that the achievement was unique.

Four hundred years ago a Spanish *hidalgo* worked out a systematic course of exercises, the purpose of which was, in his own words, "to regulate one's life and to avoid coming to a determination through any inordinate affection." Four years ago a Catholic educator—with heavy emphasis on both "Catholic" and "educator"—wove this same time-tested course of exercises into his aggressively Catholic Marygrove system. Four weeks ago, as I write this, Vocation Week afforded a wonderful opportunity for the application of Ignatian psychology and logic. But whatever preparation and planning went on behind the scenes, the application was, so far as the audience could see, the work of a clever group of student orators. Every speaker had something to say and said it well. The simple plan worked with a smoothness that betrayed the presence of the master mind.

Fifty per cent of our Catholic undergraduates have the germs of a religious vocation. This was the rather bold, not to say jolting, assertion, which started discussions. It is based on a similar statement of Blessed Don Bosco and can be backed up with the authority of eminent writers. Much, of course, depends on a definition of terms. When with St. Alphonsus, Vermeersch, and Père Plus, we reduce the essentials of vocation to fitness for the duties of the life and freedom from impediment, it would be easy to suppose a considerably higher percentage among the young men and women in our colleges, who are—we proudly claim—an elite, representing the survivals after a long process of weeding out the unfit.

But the plain fact is that of a splendid group of several hundred potential nuns, those in whom the germs will reach maturity can most likely be counted on the fingers of one hand. The *fascinatio nugacitatis*, the witchery of the world, is perhaps the simplest explanation of thwarted development. The Gospel story of the rich young man, with his many possessions, is eternally true. Here, however, an effort was made to bring it all to the rather humil-

iating admission of a lack of logic and a lack of courage. The obvious remedy was to oppose to the fascination of the world, the fascination of Christ. Clear thinking would remove the lack of logic: confidence and courage would respond to the personal appeal of the King, who calls. As an analysis of a situation that confronts many an educator, this vocation week left little to be desired. True, it may never bring an avalanche of candidates to the novitate doors. But its purpose will be achieved if 500 college girls have opened their eyes to a great reality.

And eyes were opened. Thought, vigorous thought, was stimulated. There was no tame acceptance of the formulas proposed, no apathetic acquiescence to mere assertions. Ambitions along other lines and prospects of a more alluring future would prevent anything like driving or dragging these girls into the convent. Some of my gray-beard friends, who feared the result might be troubled consciences, simply failed to understand the whole situation. The all but universal attitude of self-defense precluded the possibility of wrong ideas. The critical spirit was in evidence throughout. And when the question was thrown open to the house for an hour of objections, it was clear that thinking had been done. The married state had its champions—a whole legion of them—and they pressed their arguments with a zeal that was not entirely disinterested. The discussion is still going on. Wits are being sharpened and important truths are growing clearer. Personally I fail to see how anything but good can come out of it.

Merely as an academic exercise it has great value. But the hard-headed neighboring Pastor was strong in his conviction—born of knowledge, which only such as he could have—that far higher ends had been attained. Of the several letters of hearty approval from members of the Hierarchy, one begins: "This is capital! If our teaching Sisters are forced to slave for college degrees, why should not our college graduates be drawn in greater numbers to the Sisterhoods?" In just how many cases the germs of vocation will reach maturity will depend on the dew of heaven and the warmth of Divine love. But in one college at least there has been no dodging of an important issue, no shirking of an obvious duty. If nothing more comes of it, many a future mother has the answer to the delicate question: Shall my daughter be a nun?

BEQUEST

You left me nothing which my eyes can see,
My fingers treasure, or my lips caress;
No penciled message of fidelity;
No miracle of dream made flesh to bless
Your name and mine. I have not anything
You ever touched or loved to palliate
My destitution. Yet I strive to wring
One drop of comfort from my bitter fate.

No longer need I fear the sudden loss
Of hoarded wealth—my nights are calm with sleep;
Nor do foreboding shadows fall across
My path. And sealed within my heart I keep,
Inviolable from moth or rust or theft—
The legacy of beauty which you left.

LOUISE CRENSHAW RAY.

With Scrip and Staff

WHETHER or not the hand of Charles Carroll of Carrollton trembled when he signed the Declaration of Independence may not be a matter of much importance. Nevertheless I was interested when I read in the *Congregationalist* for May 7 a communication from a lady in Connecticut taking issue with a former correspondent who had written of Charles Carroll as: "the only signer of the Declaration of Independence whose name was written in a trembling hand." She replies:

As a matter of fact—and I am the owner of a copy of the Declaration—the only signer whose hand trembled as shown on the document was Stephen Hopkins, a Quaker of Rhode Island, and my grandfather told me as a child that he was an old man, and afflicted with what they called in those days "shaking palsy." This document was copied from the original in 1818, and, according to a footnote by Richard Rush, acting Secretary of State, has been carefully compared with the original, and but for the lapse of time could hardly be told from it.

Charles Carroll's signature is beautifully written.

What interests me in this is the circumstance that Carroll, in signing the Declaration of Independence, was showing his readiness to sign away a fortune which was estimated as being the largest in the Colonies. This fortune he risked for the welfare of his country. Precisely, however, what gave him the nerve to do this was his belief in a higher good than mere economic welfare. What gave his colleagues the nerve to affix their signatures, even old Stephen Hopkins in his shaky hand, was their belief in a higher good, taught to them in their youth by schools in which religion played a decided part, and kept practically present to their minds by their religiously formed conscience.

Yet there are people today who still believe, in the face of all the calamities which that narrow-minded doctrine has called forth, that religion and economics have no connection. Such persons cannot understand why the world's greatest religious leader should have undertaken to recall the owners of capital and the employers of labor to their duty.

THREE thousand plans for relief of unemployment and fixing up things generally were submitted before the end of April to the German Reich's Ministry of Labor, says Dr. E. M. Kogon, in the *Schönere Zukunft* for May 3. Each of these, he remarks, thought he had found the famous point on which Archimedes was to rest his lever for moving the world. Prohibition of all female labor and State regulation of clothing and laundry were suggested. Others were: to put a tax on everybody who appeared on the street without a hat; to tax bobbed hair twenty pfennigs per head; planting of waste spaces with tea; compulsory lotteries; a national fire-extinguishing association, etc., together with more serious proposals.

There are plenty we can add to this collection. One gentleman writes to the Pilgrim with the proposal to "encourage and support financially organizations that propagate Chivalry," abolish armies and navies, and stop manufacturing all machinery.

Pope Pius XI, however, put his finger on the spot in

connection with all plans when, in his radio discourse on May 15, he insisted on the need of prayer and the spirit of sacrifice. No plan will work unless someone is willing to give up some personal, immediate advantages. If the plan affects employers, they must be willing to restrain their profits. If it concerns the better organization of workers, they must be willing to merge their personal factions and jealousies in a policy which has been clearly demonstrated to be for the good of all. If the State is to be held to account, the politicians must forego their political sugar plums.

Only religious faith, belief in an eternal Good, and the will to attain that Good by serving God, to whom we are accountable for our treatment of others, will permanently and consistently sustain such a spirit of sacrifice. And only prayer, the actual personal communion with that supreme, but unseen, Good, will nourish the thoughts and call down the graces needed to put that faith into effect.

HENCE the hollowness of a certain type of statement such as appeared in the Cincinnati *Enquirer* for May 3. Praising Dr. Simon Flexner, who has been recently elected a corresponding member of the French Academy of Sciences in the Section of Medicine and Surgery—an honor amply deserved for Dr. Flexner's remarkable contributions to human welfare, especially in the field of public health—the *Enquirer* goes on to say:

Religion has its especial offices in the scheme of life, but through all the storied ages of time the quiet men, the researchers [?], the discoverers, the doers of things for humanity and its physical well-being and happiness, have accomplished more for the good of human welfare than all the creeds of the ages alone have done.

The *Enquirer* seems to be incredibly ignorant of the fact that the "doing of things for humanity"—though not from mere humanitarianism—owes its origin to the Christian creed, as authentically conveyed to men by the Catholic Church. Nor does it seem conscious of the "doers" of all times inspired by that creed—the Joseph Duttons, the Pasteurs, and the Mother Kevins. Nor of the hundreds of thousands of "doers" in this day and hour who labor endowed by no wealthy foundation; but struggle with direst poverty as they give their lives to their flocks. Nor of the fact that the modern impetus to research was first fostered in Christian schools.

NOT only to pray, but to carry prayer right out on the street is an original suggestion for these times: original, from its simplicity. An earlier number (April 26) of the *Schönere Zukunft* tells how this has recently been done by Catholic laymen in Cologne, in Germany. An appeal for "prayer in our troubles" had appeared in a local Catholic paper; and the reasons therefor were given.

These considerations closed with an invitation to all men who shared this point of view to gather at the Cologne Cathedral for a pilgrimage of penance during the night between Holy Thursday and Good Friday. The pilgrimage would be to a suburban shrine of Our Lady of Sorrows. In spite of the short time allotted the idea took hold rapidly. Catholic men's organizations became interested. The hour for assemblage was advertised in the public press as eleven p. m. Announcement was also made at the church doors on the Sunday previous. In spite of the doubts expressed by ex-

perienced and well-intentioned persons, the experiment turned out to be a triumph. At least 5,000 men appeared. They marched, praying and singing hymns, through the workingmen's quarters, without any of the usual apparatus of processions, with no altar-boys or banners. There was merely a plain crucifix carried in front. There were no marshals, no division of the thousands of praying men.

Does not the mere fact of the self-ordering of such a multitude point to the essential rightness of the great idea of prayer that inspired them? The same fact was recently pointed out by Stuart Chase with regard to the self-organization of a Mexican Indian fiesta. "Without any frantic chief of staff, surrounded by telephones, messengers, secretaries, and typewritten orders, it all gets done. It may be at three, it may be at five, it may be at midnight—but it occurs. . . . Something is going to break loose; something terrible will surely happen. It never does."

THE fortieth anniversary of the Encyclical "Rerum Novarum" is the fortieth anniversary, by but two days, of the death of one of God's great doers, the Rev. Elie Desaulniers, a humble missionary of New Brunswick, who died at Yamachiche, N. B., his birthplace, on May 13, 1891. Father Desaulniers died in the odor of sanctity, and both in life and after his death many miracles were attributed to his intercession. In spite of an incurable illness, which obliged him to leave his charge at Saint-Louis de Kent, in 1847, and reside with his family, "he continued," says *Les Missions Franciscaines*, "his life of an apostle. His winning countenance, his minutely painstaking charity, his generous mortification, his whole panoply of virtues, kept alive by incessant prayer, were a sermon in themselves."

THE PILGRIM.

THE WORM

The lowly worm, deep in the chambered earth,
Still proves his worth
When the blue crocus, smilingly lifts up
Its luminous cup
Summoning my unwilling hands to toil
Once more in stubborn soil.

Heart-worn I delve, turning the freshening sod—
And sudden, God
Who knows the needs of gardeners since He first
Made Eden burst
With seedling loveliness, gives to my ken
A secret hid from men.

For lo, slow moving from sepulchral sleep,
Up from the deep
And tomb'd darkness of the burdening clay
Where never day
Begins nor darkness ends, nor ever night
Shines through with stars' delight—

Up, from the silence shadowless and dun,
To air and sun,
This lowliest of little creatures lifts
Through loamy rifts
His eager shapelessness with shouldering strength,
Stirring through all his length.

CHARLES PHILLIPS.

Dramatics

Late Spring Plays

ELIZABETH JORDAN

NEVER before has the annual choice of the best American play, made by the Pulitzer Prize Jury, been received with such outcries of surprise and pain by our press and public. The dramatic critics have been especially candid in their condemnation. To them the play which was awarded the prize, "Alison's House," written by Susan Glaspell and originally produced by Eva Le Gallienne and her Civic Repertory Company, was merely what one critic called "a pain in the neck." When, after the jury's findings, Miss Le Gallienne and Mr. Lee Schubert brought the play uptown to the Ritz Theater for a spring revival, most of the critics did not even take time to see it again. The *Herald Tribune* critic had not even taken time to see it at all. He is a just man, however, so he went to the first night of the revival. The next morning he confessed his boredom; but he generously added that possibly the three members of the jury were as good judges of plays as any three of their detractors.

There is something to be said in favor of this point of view. The jury, made up of Austin Strong, Clayton Hamilton, and Walter Prichard Eaton, represents some theatrical knowledge and judgment. Mr. Strong has proved himself a successful playwright. The opinions on dramatic matters, expressed by Mr. Hamilton and Mr. Eaton, have always been listened to with respect. On the other hand, it is quite possible that the jury's verdict was a half-hearted compromise and that each of the jurors had a different choice for his vote. I am going to talk more about that next month.

Now I can only say that personally I found "Alison's House" a dignified piece of work, well written and well acted on the whole, with several beautiful scenes and several tedious scenes and with one flaw that stuck up like a sore finger. It is easy to see why Miss Glaspell laid the background of Emily Dickinson's home in a little town remote from its real setting. She was afraid to lay it in New England, where it really was. She thought the Dickinson family might object and that the public might consider her doing so in bad taste. But to put it in Iowa was, literally, going too far. The house and family were obviously New England products. They had nothing about them to suggest the Northwest. The end of the first act had arrived before I could get my mind off this point.

This achievement was made more difficult by the fact that there is not really much action. The theme of the play is Emily Dickinson's continued influence on her family. Eighteen years after her death the family discovers some unpublished poems by the poetess—poems written to her lover and in which she reveals her passion for him. The rest of the play shows the struggle of the family over the question of whether those poems should be destroyed or given to the world. The theory that the outpourings of genius belong to the world, regardless of their effect on the reputation of the genius herself, is something for the living genius to consider with appre-

hension. In the end Alison's poems are given to the world, as Emily Dickinson's love letters were. Iowans would have made the decision without much difficulty. New Englanders would have sweat blood over it, as they did in the play. It is all interesting to writers, but rather complicated for the average theater goer. Now I really can't give another line to that play till next month.

Next to "Alison's House" the most discussed play of the late spring season is "Melo," written by Henry Bernstein and produced at the Ethel Barrymore Theater by Lee Shubert and A. H. Woods.

Given baldly, the plot of "Melo" sounds as old as the eternal hills. Two men are in love with Romaine Belcroix—her husband, Pierre, and her lover, Marcel Blanc. The two men are life-long friends, devoted to each other. Marcel tries to avoid having an affair with his friend's wife, but she frankly pursues him. She is a woman with a rabid hunger for life and new experiences. As she is also young and beautiful, Marcel finally succumbs. The affair develops into a strong passion on both sides. Romaine, desperately in love with Marcel, tries to poison her devoted husband that she may marry her lover. The doctors discover the poisoning and suspect the wife. Realizing that the whole truth will soon be revealed Romaine kills herself. The husband is saved by his physicians.

So far the story runs true to the usual formula. But at this point the brilliant author adds a true French touch. The husband marries another woman, who knows that his wife has tried to kill him. He himself has no knowledge whatever of that attempted crime. He has married only for companionship. He idealizes his wife's memory, mourns for her unceasingly, constantly visits the beautiful marble mausoleum he has built for her. His second wife, who knew how narrowly he had escaped being murdered by the first one, has to endure all this and remain silent. Her confessor has wisely assured her that nothing is to be gained by speaking now.

Marcel, the lover, is also wholly ignorant of the wife's guilt. He, too, idealizes her memory; he, too, visits her grave. Neither man can understand her suicide. In the end the husband has convinced himself the explanation of it is that Romaine had fallen in love with Marcel, and had chosen death to dishonor. He visits Marcel to force him to admit the truth. The entire last act consists of a scene between the two men in which Marcel vigorously denies the husband's suspicions and in the end convinces him that they are baseless. They are both musicians as well as Frenchmen, so the scene is highly emotional. The two cry out and sob aloud under the stress of their feelings. But in the end they are devoted friends again, and are playing a duet for piano and violin. Marcel is supposed to be a great violinist, Pierre a fine pianist. Neither actor knows anything about either instrument, however, and the fact is distressingly apparent to the audience.

It is the excellent writing and acting in "Melo" that explain the play's appeal and the public's response. True, audiences titter heartlessly over the scene at the mausoleum, when the new wife stands watching her husband's agony over his beloved dead; but the same audiences are surprisingly sympathetic over the lamentations of the two

men. They have evidently watched Frenchmen kiss each other in French railway stations!

Last month I enthusiastically reviewed Lee Shubert's new offering, "The Silent Witness." This month New York has another good mystery play, "The Rap," written by John Peter Leister and produced at the Avon Theater by the Neva Productions, Incorporated. Like "Melo," "The Rap" has all the good old ingredients of a play of its type. It begins with a girl's shriek that makes the audiences laugh happily, and it continues with an immediate murder. After that we have the usual detectives, the usual questioning, the usual pistol shots, the usual fighting in the dark, the usual brilliant young reporter. But in some way the author succeeds in making all these things seem almost unusual—and the finish of his play is a surprise to every one. One can frankly say of "The Rap" that it has few dull moments. One can add that the police won't like it. It ends with the assumption that there are no decent policemen at all—an assumption so idiotic that I am tempted to reveal the denouement of the melodrama in retaliation. But I won't. Intelligent audiences do not accept that assumption, so no harm is done by it.

Luigi Pirandello's new play, "As You Desire Me," is also in its way a mystery play, but its mystery is still unsolved when the final curtain falls. Its plot can be given in a few sentences. During the World War the home of Bruno Pieri, an Italian officer, has been invaded, his young bride ravished, and the house burned to the ground. The bride is carried off by her assailants and lost trace of for ten years. The husband seeks her steadfastly, aided by his closest friend, Buffi. At the end of the ten years Buffi is sure he has found her. She is a cabaret dancer in Paris and has sunk to the depths, feeling that she was destroyed by the invasion and that nothing else matters. She does not admit that she is Lucia Pieri, but Buffi takes her back to her husband in Italy. Even there she does not claim to be Lucia, but her husband and aunt and uncle accept her as their lost one. She loves Bruno, but is not sure he really is convinced of her identity. She feels that all she has gone through has hopelessly degraded her, but she struggles up now to Bruno's life and standards and his doubts are quieted.

Two months later another woman who has gone through the same war experience in the same part of Italy, and who has lost her reason as a result of it, is brought to Bruno as his real wife. She cannot prove her claim. She can answer no questions. But she is as much like the wife as the first claimant, who now resents the fact that the members of the family are puzzled and are no longer sure of themselves or of her. She could forgive them for that, but she cannot forgive her husband. She leaves him and them forever, and, presumably the poor maniac is restored to her asylum. No one knows which of the two was really Bruno's wife. The play is starkly, terribly, dramatic; and in it Judith Anderson does by far the best acting of her career.

The other plays of the month have perished so rapidly that none but the daily press reviewers could give them even an obituary. To that degree, at least, the theatrical winds have been tempered to one shorn lamb!

REVIEWS

The Eighteen-Eighties. By the FELLOWS of the ROYAL SOCIETY OF LITERATURE. New York: The Macmillan Company. \$4.50.

The study of the literary life of a country by decades was once compared by Chesterton when he was more whole-heartedly the literary critic, to "cutting a currant cake or a Gruyère cheese, taking the currant (or the holes) as they come." The present volume in dissecting the 'eighties has encountered more holes than currants. Indeed the best apology that the editor, Mr. De la Mare, can offer for the chosen period is its transitional character. It was the cool twilight of the 'seventies, with the shadows of the sultry 'nineties creeping on. Of the ten papers here assembled two are general surveys of whole departments. Mrs. Margaret L. Woods reviews the poets and finds them reacting away from smoothness towards experimentation in new forms. Forrest Reid essays the same task for fiction and fishes up from the vasty deep some of the forgotten works of Olive Schreiner, Rhoda Broughton, Richard Jefferies and other best sellers of grandmothers' youth. Three poets receive unmerited attention. John Drinkwater explains the amazing vogue of Martin Tupper, the progenitor of most of our modern syndicated poets; the Earl of Lytton pays a filial but not unjudicial tribute to his father Owen Meredith, who cloaked his muse under the mantle of international diplomacy; and Frederick Boas sets down for future students his valuable reminiscences and appreciations of his Manx schoolmaster, Thomas Brown. Father Martindale's contribution is a study in contrasting characters. The favorable light which he throws on the too-much neglected human side of Cardinal Manning, the Sphinx, and the vigorous vindication of the orthodoxy of Newman, the Sibyl, make one pardon the casuistry that found a way to squeeze the octogenarian cardinals into the 'eighties. In lighter vein, G. K. Chesterton reviews the Savoy opera to point out the satire underlying Gilbert's songs, while Walter De la Mare, in treating his own ancestral spirit, Lewis Carroll, makes a defense and panegyric of all the literature of nonsense. But probably the most significant paper is the shortest in the collection: T. S. Eliot's ruthless exposure of the thought limitation of Matthew Arnold, his pupil Pater,—and by implication, all their modern descendants.

A. C. S.

Imperial Brother. By MARISTAN CHAPMAN. New York: The Viking Press. \$3.50.

Mrs. Chapman's biography of the Duc de Morny, the half-brother of Napoleon III, is lively and full of information. It is composed in the "modern style." De Morny was a man of varied activity and real ability. He founded Longchamps; contrived the "Liberal Empire"; was a chief instigator of the Mexican expedition, which led the luckless Maximilian to defeat and death; and, in a word, was a "power behind the throne" until his untimely death in 1865. Napoleon disliked him, but followed his advice in many matters. De Morny's influence extended from the jockey club to the Bourse, and was felt from Petrograd to Mexico. Mrs. Chapman depicts Louis Napoleon as "half-dreamer" and "half-adventurer." This is the popular verdict; but it seems less than just. "Half-truth" in history is worse than calumny. Napoleon III gave prosperity and order to the French masses. Despite faults and blunders, he deserved a higher place in history than Mrs. Chapman grants to him. He anticipated many "modern notions." The "United States of Europe," limitation of armaments, "self-determination," all found an advocate in him. Compared with Bismarck, he was almost an angel; compared with the ideal, his feet were largely of clay. But whose feet can bear such a ruthless scrutiny? Napoleon III, at least, did not fling nuns into exile in the name of "Liberty, Equality and Fraternity," nor seek to strangle a nation's faith by Godless education. These exploits were reserved to the blessed advent of the Third Republic. There is a comparison between Napoleon III and Jefferson Davis on page 344 which is striking. But as the reviewer largely disents from the author's verdict upon both statesmen, the analogy was for him interesting rather than convincing. There is an

astounding slip on page 126, where Dupanloup appears as Archbishop of Paris!

L. K. P.

Scholastic Metaphysics. Part II. Natural Theology. By JOHN F. McCORMICK, S.J. Chicago: Loyola University Press. \$2.00.

"This second part of Scholastic Metaphysics offers a text in Natural Theology, and attempts to round out the writer's treatment of Metaphysics. . . . The two parts are designed to provide for a year's course in the subject," suited as the preface of the first part tells us, "to beginners in philosophy." The first part treats of "Being, its divisions and causes," and was published three years ago. The selection of matter offered in this second part is excellent, and more comprehensive than that found in most works of its kind prepared for beginners in philosophy. The explanations are, for the most part, clear and satisfactory. A rather lengthy selected bibliography, a good index, and, in the body of the work, constant contact with St. Thomas, in apposite and at times generous quotations will be found helpful by the student. Not less helpful are the summaries, points for further study and lists of reading found at the end of the chapters. It may be doubted, however, whether the beginner will in every instance find the author's manner of presentation of the matter equally helpful. The more traditional method of thesis, pre-notes and proofs has been abandoned. "It was felt that it would be of greater advantage to the student if he were to work out the theses for himself from the materials presented in the text and references." That an exceedingly great advantage would accrue to the student if he were to do what is here suggested appears to be evident. The question will be asked, however, whether this is possible. It may be asked, further, whether the abandonment of the thesis form of presentation has not involved too great a sacrifice of what not infrequently goes with that form, namely, clear-cut divisions, clear-cut definitions, clear-cut distinctions, corollaries and scholions. It will seem to many that the text as we here have it, whilst it is quite comprehensive and makes instructive and attractive reading, is not as sharply defined as it otherwise would be, and is lacking in perspective. In regard to the Ontological Argument and to the delicate matters of God's Foreknowledge and the Problem of Evil there are statements to which exception might be taken.

W. J. B.

St. Augustine—His Philosophy. By ANGEL C. VEDA, O.S.A. Philadelphia: Peter Reilly Company. \$2.50.

This volume is planned as an introduction to the philosophy of St. Augustine, its characteristics and its perennial value, the author's aim being to "present an authentic portrait of Augustine's mind" by a process of "synthesis, criticism, and investigation." There can be no question as to the scholarly nature of the author's investigations; quotations from the great Doctor are abundant, apt, and illuminating, and the appended bibliography shows great familiarity with Augustinian literature. But one is inclined to doubt the success of the synthesis attempted, and to wonder at the justice of the author's criticism, all of which seems to be levelled not at Augustine's recognized excesses and defects, but at those who have honestly undertaken to appraise his work. For instance, the generally accepted contention that Augustine left no complete and organically coherent system of philosophy is not usually considered "a grave accusation, fraught with consequences too serious to be ignored." And there is a needless flavor of polemics about the whole chapter devoted to an elaborate, and rather unconvincing, refutation of a statement that in no way derogates from Augustine's glory. A similar tendency toward proving too much is evident in the chapter on the characteristic value of Augustine's philosophy. While a vindication of the integrity of his philosophic thought is quite acceptable, and necessary against those who hold it suspect by reason of its theological tinge, yet one cannot go so far as to second the author's approval of Buhle's statement that Augustine's "crowning glory consists in having separated positive religion from philosophy." It is certainly

from no such methodological triumph that the fertility of Augustine's philosophy has derived. Nor do the factitious and superficial resemblances pointed out in the last chapter between the spirit of Augustine and the spirit of "modern thinkers" (though precisely who they may be we are not told) seem to justify the author's strong statement that "the concurrence of evidence favors Augustine as the unique master who completely fits the demands of our present complex and fluctuating ideology." Augustinism, save in its Thomistic transcription, will hardly heal the "modern man." However, such faults of perspective and lack of nicety in the adjustment of emphasis do not annul the informative and stimulating character of the author's work; and we must be sincerely grateful to the translator for his endeavor to "bring the English-speaking world into contact with the vitalizing influence of the present renaissance of Augustinian thought," in pages distinguished by admirable smoothness and no little merit of style. M. J. M.

BOOKS AND AUTHORS

Moments of Vision.—Fannie E. Hamilton upholds the romance and beauty of the South in her latest work, "Southern Melodies" (Christopher. \$1.50). In these many and varied verses, Mrs. Hamilton has given us something new. The poems were all written within the past few years, but none were ever before published. Therefore, readers of this delightful book will find real pleasure in the perusal of such poems as, "The Elf of the Storm," "The Feast of the Forest," "The Make Believe Land," and "The Coon Hunt." The poems are written in a very natural vein of thought, containing therein common expressions of the day. These expressions when put into poetic form greatly enhance the reader's enjoyment. True lovers of good poetry will remember Nellie Rosilla Taylor, as the author of "Heart Messages from the Trenches." She has recently completed another book of poems, entitled "Inspirations," (Christopher. \$2.00). Many of the poems in this book were taken from the thousands which Mrs. Taylor sent to the soldiers during the late war. The author is something of a philosopher, and so a few of her poems sound the tocsin of hope, and success in future achievements. As an added attraction, the book has a preface by A. J. Drexel Biddle, F.R.G.S. "By Way of the Sky" (Dorrance. \$1.50) is a rather attractive collection of verse. Elizabeth Warren Jones composed most of the poems in this book, from material garnered within the very shadow of St. Michael's steeple in Charlestown. The poems are reminiscent of haunting melodies, gay scenes and austere moods. A discriminating touch, which only the true artist intelligently uses, serves to increase the tremendous interest and enjoyment aroused by a thorough reading of this book. Truly may it be said of Elizabeth Jones, that poetry is a moment of vision, caught in a net of beauty.

"The House Beautiful" by Channing Pollock (Samuel French. \$2.00), is undoubtedly a play with a purpose. Mr. Pollock has the admirable notion that the sanctity of the home and the ultimate efficacy of real love have been neglected by the stage. He has attempted to rectify the matter. He has a number of fine speeches. There is considerable banner waving and fanfares of spiritual trumpets and victory for the knight in white armor. Gardens and flowers figure to a large extent and villains are really villains, with horrible leers, bald heads, and materialistic eyes. His failure depends, however, more on structural deficiency than the obvious sentiment of the piece. The constant fadings and voices off-stage tend to destroy the unity and balance of a thought that is at best only partially coherent. The play is, nevertheless, well worth reading. It far outstrips most of its rivals.

Travel.—Some went to scoff and some to confirm their doubts and some out of curiosity when Jesus was preaching in Palestine. All three of the motives are involved in "A Pagan's Pilgrimage" (Harcourt, Brace. \$2.50), by Llewelyn Powys. Apart from the motives, this reviewer fails to discover one possible reason why Mr. Powys' book was worthy of being printed. The author is preoccupied with his sad state of health, is observant of mostly

trivial details, and is silly in his comments. He avows a materialistic concept of things; he dismisses the spiritual as superstition; and is irritable with the breed of men—most of whom are doltish or loutish—as a sick person would be. The extent of his ignorance in religious and spiritual matters might be symbolized by such a simpletonian sentence, casual, it is true, as the following: "The man was wearing a green coat with tails like those of an Irishman." All Irishmen wear green coats with tails; all religion is superstition and irrational folly. The theme of the book, it might be stated as an afterthought, is the story of the author's visit to the Holy Land.

The "Catholic Mind."—To make available in convenient form for distribution before the feast of St. Anthony of Padua (June 13) the Holy Father's recent Apostolic Letter, "Antoniana Solemnia," marking the seventh centenary of the Saint, the full text is carried in the May 22 issue of the *Catholic Mind* (America Press. 5 cents. \$4.00 a hundred). The same issue presents a notable sermon by the Rev. Thomas Plassmann, O.F.M., President of St. Bonaventure's College, on "St. Thomas Aquinas, Patron of Catholic Schools." It was given at the Catholic University of America, on the feast of St. Thomas, 1931. The new Encyclical on labor is announced for the next issue, tentatively, pending early release and transmission.

For the Little Folks.—The story of Saint Joan is one of the most fascinating in history and this version of it "The Story of Saint Joan," by Clare F. Oddie (Longmans. \$1.00), was written by the author to assuage the longing of her little ten year old niece, who was not satisfied with the "bits" of that tragedy that "Sister" had related to the class at school. She hopes that it may entertain bigger children as well. Almost every page offers substantial warrant for a favorable answer to that desire.

The Junior Literary Guild, which is the Book Club for boys and girls, has chosen for the May selection (readers nine, ten and eleven years of age) "Alice and Thomas and Jane" by Enid Bagnold. The adventures of these three young persons, with quaint illustrations by the author and Laurian Jones, an interesting juvenile assistant, supply an excellent choice for the month's reading. For older girls the selection has been "Jane's Island," by Marjorie Hill Allee with illustrations by Maitland de Gogorza. It tells what Jane and some pleasant companions did to make agreeable a visit to Woods Hole and also to acquire some instruction in geography and biology.

"Jean and Jerry's Vacation" (American Book Company) by Mabel Hubbard Johnson, relates how modern youngsters make use of auto cars, air planes and splendid steamships to help them to pass their vacation days—that is some youngsters. There are many others who have to be satisfied with much more modest accessories.

No one will dispute the claim made in the Foreword of the "Ave Maria Readers" (American Book Company, 60 cents), Rev. Dr. John I. Barrett and Mary F. Fanning compilers, that "Catholic schools of the country have a right to demand books pedagogically sound, and as nearly perfect as it is within the power of human hands to make them," but that, besides this, through them should run "the silver thread of a religious ideal" and "the crystal teachings" of Mother Church. The compilers are to be congratulated on how happily they have adhered to this standard in the Primer and Book One of the series now ready for patronage. A similar effort, though perhaps not so distinctively Catholic, is the "Cathedral Basic Readers," Pre-Primer and Primer (Scott, Foresman). The Rev. John A. O'Brien, Ph.D., has made for this Primer a revision of the Elson Basic Primer.

In "Everyday Spelling" (American Book Company, 48 cents), by Henry Suzzallo, Henry C. Pearson, and Milo B. Hillegas, a large number of words, taken from carefully selected and graded lists, offer special help, in two books, for the solution of the ever-bothering spelling problem.—"Fact and Story Readers," Book Four (same publishers, 84 cents), by various authors, contains a very varied selection from more than sixty writers.

Stories Without Women. Tales Told by Simpson. On Forstye 'Change. A Tea-Shop in Limehouse. Clowns and Criminals.

According to the publisher's announcement, an unusual popular demand led to the reissue of Donn Byrne's first collection of short stories, a 1915 publication called "Stories Without Women" (Century. \$2.00). These shorter narratives have not the depth of his later longer works, nor have they the fine flourish of language and imagination, and the pulsing emotion that characterized his maturer publications. They are clever, however, and interesting. A parenthetical title confesses that there are "a few with women." But men and the manly activities of airplane fighting, gun fighting, gang fighting in New York, and fighting in Africa and elsewhere, predominate. And there is a good story of ring fighting in "A Man's Game." Only a few of the stories are psychological probes into the soul.

May Sinclair is a more finished artist and a better prober into the distortions and the complexities of the human mind and soul than is Donn Byrne in her collection entitled "Tales Told by Simpson" (Macmillan. \$2.00). In contrast, also, Miss Sinclair applies her studies mostly to women, with men forming an essential but rather shadowy background. The shadings of the characters are delicately done and the manifestations of character are subtle but clear. Miss Sinclair has the gift of calm narrative, and this strongly emphasizes the stark tragedy that often underlies her tales.

If one has read and mastered John Galsworthy's Forsyte sagas, one will be in a better position to understand the significance and the characters in the collection of shorter pieces published under the general title of "On Forsyte 'Change" (Scribner. \$2.50). The stories are not arranged in sequence of time or of character. They skip backwards and forwards through the century and introduce, incidentally as it were, aunts, uncles, parents, children, and other accessories of the clan. All of this is rather irritating to the reader who does not keep the Forsyte family data on his fingertips. And to the reader who is not acquainted with the other chapters, it makes for unintelligibility. The stories are splendidly written in themselves, and are alive with the vitality that seems ever present in Mr. Galsworthy's writing. But the collection is nothing more than a notebook adding details, interesting though they be, to the longer chronicle.

One of the foremost masters of the short story and the narrative form has returned to the scene with another splendid collection of lime-house tales recited by the ever admirable Quong. Thomas Burke has succeeded in "A Tea-Shop in Limehouse" (Little, Brown. \$2.00) in exploring the West India dock area of London with the same expert knife which he has used so effectively in "Limehouse Nights." He is not, however, uniformly felicitous. Many of the stories in his latest volume bear the unmistakable evidence of mechanical concoction, particularly the story on "Francesco Shedd," and others, like "The Ministering Angel," are utterly without sufficient motive. But Mr. Burke's method is still a matter of wonder. His absolute economy of detail and clarity of structure are welcome reliefs to the paddiness that dominates so much of the published magazine fiction. His satire, however, is unfortunately over-bitter and his sense of moral values none too clear.

An Oppenheim Omnibus, under the title "Clowns and Criminals" (Little, Brown. \$2.50), gives five books in one, fifty-one stories in a single volume of more than 900 pages. E. Phillips Oppenheim adopts a double-angle method of telling his stories. First the facts and details are told by one of the criminals and then the detective's slant is presented. One wonders, at times, whether the investigators are supposed to be the clowns referred to in the title. Grouped under five headings the stories in this collection treat of Michael's evil deeds, Peter Ruff and the Double-Four, things recalled by the Double-Four, Jennerton & Company, and Aaron Rodd, Diviner. This is a volume that can be read at short intervals and taken in small doses. The stories are all told in the Oppenheim tradition with the injection of an element which does not always improve the work of the "Prince of Story Tellers."

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Atheism for School Children

To the Editor of AMERICA:

Blasphemy on childish lips wins prizes, it seems, not only from professed, militant atheists, but also from a publication which boasts the title of "national classroom magazine." I refer you to the May 2 issue of *Scholastic*, copy of which I am mailing under separate cover. It carries the prize-winning pieces of a nationwide student contest in various forms of composition, among which is an essay "God Dies," a sorry and stupid bit of childish atheistic daring.

Like many other Christian, not to say Catholic, students and teachers who have found *Scholastic* helpful in the past, we were shocked and disappointed more than we can tell. But we have learned our lesson. *Non tali auxilio!*

The menace of such irresponsible editorial management is not only in the harm done the readers—immature, impressionable youngsters, uncritical of whatever is presented under the aegis of an impressive list of judges (of course, one Catholic name appeared on the board), but even more in the incentive given future competitors to play the sedulous ape if they would win awards.

The publishers of *Scholastic* may point in vain to awards in other classes given students of Catholic schools. One poisoned dish renders the cook suspect for all time.

Grand Rapids, Mich.

L. M. S.

For a Catholic Press in the Philippines

To the Editor of AMERICA:

To the letter of appeal in these columns on May 9 begging \$5,000 for a Catholic press in the southern Philippines, many kind readers of AMERICA have responded. May the Lord of the Missions reward them! Our gratitude is deep and sincere!

Their gifts will help us appreciably to reach this very urgent goal. In the Philippines, reading matter is comparatively scanty. The anti-Catholic paper, *Ang Katarungan*, is avidly read, shocks the little children, poisons youth, embitters middle-aged and old people against the "foreign" American priests. A Catholic press is imperative in this century of the press.

To hasten, perhaps, contributions from friends who may be hesitating, may I mention that one kind friend has offered \$1,000 as soon as the remaining \$4,000 is raised? Hence contributions at the present moment would be especially helpful.

New York.

GEORGE J. WILLMANN, S.J., Secretary,
Philippine Mission Procure.

Kilmer Memorial in New York

To the Editor of AMERICA:

A small group of members of the Catholic Writers' Guild, headed by the spiritual director, the Rev. John B. Kelly, the president, James J. Walsh, and the editor of the *Bulletin*, R. Burnham Clinton, were present on Monday, May 18, for the planting of a tree on the Mall in Central Park in honor of Joyce Kilmer. The formal dedication of the tree will not take place until July 30, the anniversary of Joyce Kilmer's death in France. The tree, which is a good-sized elm some twenty-five feet in height, was transported from Connecticut by the Davy Tree Company and was placed and planted by the Park Department. It occupies a very prominent place on the Mall, not far from other stately elms to which it will be a fitting companion in the course of the years. Nothing could well be a more suitable memorial of the man who wrote "Trees" than this elm, which will be a constant reminder of the American Catholic poet.

New York.

J. J. W.

"For Millionaires Only"

To the Editor of AMERICA:

I have just finished reading the article "For Millionaires Only," by Father Talbot, in the issue of AMERICA for March 28, 1931.

Why should this be simply a millionaire's project? Why couldn't everyone who is properly disposed share in it?

In this era of Catholic Action can we not find in America, amongst the twenty-odd million of professed Catholics, say 250,000 who would annually contribute one dollar each, and then 250,000 who would donate two dollars apiece, another like number to whom five dollars would be no hardship, and another quarter of a million to whom ten dollars would be a trifle.

A total of \$4,250,000 annually would go a long way toward financing some or all these projects.

My commonwealth taxes me ten dollars per annum as a poll and military tax disguised as a levy. I feel I could tax myself an additional two dollars in so worthy a cause.

If Father Talbot will start the ball rolling, while diligently seeking his millionaires, I will be, I hope, among the first to contribute two dollars annually.

Hartford, Conn.

J. J. M.

To the Editor of AMERICA:

"Our Catholic young people have too little opportunity of getting acquainted with one another." A vital truth stated by the Rev. Joseph McSorley, C.S.P., in the issue of AMERICA for April 11.

To my mind, even the higher education of our young men and women is of much less importance than that they should have opportunities of getting together, and so choosing life partners of their own Faith.

In this section of the country the Protestant churches, especially the Methodist and "Holiness," are largely peopled with "Kelleys and Burkes and Sheas," *et al.*, many of them bitter haters of the Church because of mixed marriages. The same is true of many other rural districts.

It is all very well to keep talking about this, but in heaven's name, let us do something about it! Get the young people together!

Milford, Del.

DELAWARE WOMAN.

What's in a Name?

To the Editor of AMERICA:

Would it not be advisable for Catholic publications to point out from time to time and to observe in practice the distinction between the words *birth control* and *contraception*? Too often we read the harmless propagandist term, with its innocent connotation, loosely used even in our own press to designate an unnatural crime.

Besides, the term *birth control* can mean control by continence, and the use of the same term when contraception is meant, confuses even many Catholics. A priest here tells me that many uninformed Catholics have wrong notions on this point. They think that the Church expects them to have as many children as is physically possible, regardless of their ability to rear them with a modicum of decency, etc.

At the same time, this indiscriminate fulmination against birth control, without mentioning contraception, may leave even intelligent Protestants under the impression that we favor slum conditions.

I am no theologian or moralist. Of course I recognize that the spiritual view is paramount, and that, once a soul is saved, it does not matter whether it lived in comfort, had educational advantages, etc., here below. Yet education and "frugal comfort," to use Leo XIII's famous phrase, have a bearing, for most mortals, on their eternal salvation. Besides, I know I am right in saying that the Church wants parents to raise their children as well as possible, with all available advantages, etc.—a chief motive, if I mistake not, for her concern with social and economic questions. Surely there is no reason why these various sides of the matter cannot be made clear, and an exact use of words will probably help in the clarifying process.

Detroit.

JOSEPH HAMILTON.